

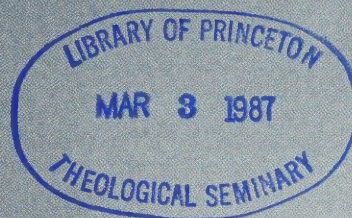
Digitized by the Internet Archive
in 2021 with funding from
Princeton Theological Seminary Library

<https://archive.org/details/alumniaenews2617prin>

Pamph
G-47
P935.02
V.36.1

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



With Alumni/ae on Iona

Volume XXVI, Number 1

Winter 1987

Winter 1987



Alumni/ae News

Princeton
Theological
Seminary



Vol. XXVI, No. 1
Winter 1987

CONTENTS

Features

Active Alumnus in Korea	3
Forming a Worldwide Network Since 1985, PTS alumni/ae have established chapters in seven cities <i>By Dean E. Foose</i>	3
A Look at Compensation A PTS report shows an upward trend in salaries paid to Princeton graduates	4
Steve Kraftchick: Questioning the Unquestionable <i>By Nathaniel Hartshorne</i>	6
Waiting for the New Pastor Churches and pastors are finding new rewards in interim ministry <i>By Helene Gittleman</i>	8
Interrupted Plans and Norwegian Connections <i>By David Espey</i>	10
PTS Is Host to a Unique Academy	12
A Vast and Beautiful House of God <i>By Barbara Chaapel</i>	13

Departments

News in Brief	2
Faculty Notes	17
Emeriti/ae	18
Class Notes	19
Obituaries	22
Weddings	24
Births	24
Gifts	24

Editor, Nathaniel Hartshorne
Ass't. Editor, Helene Gittleman
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542

On the cover: Iona—solitude, history, beauty. Photo by Diana Campbell

A Message from the President

Dear Colleagues:

Two memorable events in the fall of the current academic year called to mind one of Yogi Berra's celebrated quips, "It was *de-jà-vu* all over again."

The first occurred during November in Alpharetta, Georgia, where I was privileged to preach to a congregation of 60 people meeting in the cafeteria of the local high school for the third worship service of a new Presbyterian church. Co-organizing pastors Guy and Audrey Griffith (Class of 1986) had gathered in only three months' time the nucleus of an exciting and enthusiastic congregation in this developing suburb of Atlanta.

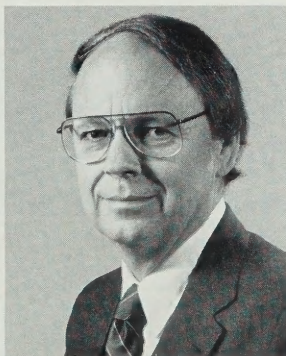
The second occurred in December on Hilton Head Island, South Carolina, where I participated in the official organization of the Providence Presbyterian Church by the Presbytery of Charleston, and in the installation of its first pastor, Dr. Gerald S. Mills (Class of 1956). Over 130 charter members were recognized on this historic occasion of the birth of a new church.

Both events brought back rich memories of our own experience in new-church development following graduation from the Seminary in 1954. At the invitation of the former Presbytery of Los Angeles, Mrs. Gillespie and I went to Garden Grove and devoted 12 years to the gathering and building of the First Presbyterian Church in that community. (Yes, we knew Robert Schuller long before there was even the possibility of a crystal cathedral.)

It is encouraging to know that new churches are still being formed and that Princeton Seminary graduates are among those engaged in this rewarding task.

Faithfully yours,

Thomas W. Gillespie



Thomas W. Gillespie

News in Brief



A New Scene for McCloskey

"I've been inundated," says Jim McCloskey ('84) whose effort in winning the release of a convict from Trenton State Prison in November was reported in news media across the nation. When Nate Walker was cleared of all charges after serving twelve and a half years, his case and McCloskey's Centurion Ministries (see

Alumni/ae News, summer 1986) were the subject of features and news stories in the *New York Times*, *The Washington Post*, *The Philadelphia Inquirer*, *Newsweek*, *People*, *NBC Nightly News* and *The Today Show*. McCloskey is also the subject of an upcoming *60 Minutes* show. In one four-week span, according to McCloskey, he received "at least 200 appeals for help from prison inmates and their families and friends from all over the country." More than 30 companies are after him for the rights to produce films about his work.

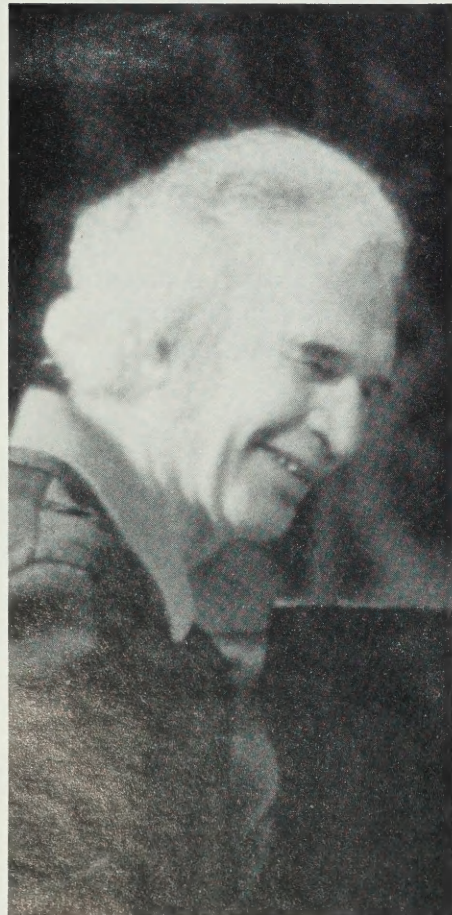
"Some monies have come in," he says, but the amount has been "nominal." Meanwhile, a few foundations have indicated that they are considering possible grants to Centurion Ministries.

This year, McCloskey hopes to be able to move his work place from his bedroom to an office and expand his operation to include three people: "myself, another advocate/investigator

like myself, and a full-time administrative assistant who will do everything from taking dictation to helping with fund-raising."

PTS Seminar on West Coast

One of the functions of PTS's Center of Continuing Education is to "bring Princeton to cities across the country to allow persons who cannot travel to the East Coast to participate in Princeton's continuing education," according to Ronald C. White, Jr., visiting lecturer at PTS and the Center's director. Last month, White and his colleagues visited the Newport Beach/Los Angeles area where the Center sponsored a three-day seminar for clergy and laypersons. The seminar, held at St. Andrews Presbyterian Church in Newport Beach, featured a course on Human Development and Faith Formation taught by James E. Loder, PTS professor of the philosophy of Christian education, and a Bible study directed by White.



La Fiesta de la Posada, a Christmas choral pageant composed by Dave Brubeck (left), was performed on December 9 at Princeton University's Richardson Auditorium by Brubeck, the Princeton Seminary Chapel Choir, the Westminster Singers of Westminster Choir College of Princeton, and the Children's Choir of Princeton's Nassau Presbyterian Church. The evening also included a jazz segment featuring the Dave Brubeck trio.



Chang Whan Park

Active Alumnus in Korea

President Thomas Gillespie has been invited to be the featured speaker at the 86th Founders' Day anniversary celebration of the Presbyterian College and Theological Seminary of Seoul, South Korea, next spring. During his visit, he will be the guest of the Reverend Dr. Chang Whan Park, who is president of the institution.

An alumnus of Princeton (he received a Th.M. degree in 1967), Park is a third-generation Christian whose father, an elder in the Presbyterian Church and a prominent educator in North Korea, was killed by the Communists in 1948. Park fled from North Korea in 1948 to study in the south. His mother, brothers, and all but one sister are still in the north. (One sister escaped with him to the south and now lives in California.) One of his three sons is now a student at the seminary in Seoul.

Park served as a missionary to Indonesia for three years during the early 1970s. There, on the island of Banda, he established churches as well as kindergartens and schools.

Princeton in Korea

In addition to serving as president of the Presbyterian College and Theological Seminary, Park is also a member of its faculty (he is a professor of New Testament) as well as a prominent member of Seoul's numerous PTS alumni/ae. In October, he began a two-year term as the first international representative to the Alumni/ae Association Executive Council.

Forming a Worldwide Network

Since 1985, PTS alumni/ae have established chapters in seven cities across the nation

by Dean E. Foose

In 1812, Princeton Theological Seminary opened its doors to three students. By the end of that year, six more students had enrolled. By the summer of 1985, 173 years later, almost 10,000 alumni/ae were scattered around the world (including 15 in Hungary, 12 in the Philippines, and 11 in Kenya). During that long span of history, only four organized chapters of Princeton

Chapters can mean a broad base of alumni/ae financial support for the Seminary.

alumni/ae met on an annual basis in the New York City, Pittsburgh, Philadelphia, and Washington, D.C. areas. But since 1985, alumni/ae, with the assistance of Dan Thomas and members of the Alumni/ae Association Executive Council, have organized chapters in Detroit, Chicago, San Diego, Houston, Austin, Dallas, and Harrisburg.

An Informed Network of Alumni/ae

Chapters like these across the country and around the world form a network of informed alumni/ae who understand and share the concerns and challenges that face the Seminary today. They can facilitate and promote regional programs of continuing education and support and advise the residential program at Adams House.

Local chapters can also form a recruitment network to enable the Seminary to enroll the best possible candidates as well as provide a placement network to assist the Seminary in finding and evaluating opportunities for graduates at all stages of ministry.

Chapters can mean a broad base of alumni/ae financial support for the Seminary using regional channels and telethons to reach fuller participation each year. Chapters will provide regional and overseas fellowships for graduates, thus maintaining the ecumenical character of the student body.

Over the last few years, the A.A.E.C. has been endeavoring to make its regions more representative. We have formed 12 regions within the United States based on ZIP codes. Last spring, region 1 (New England, eastern New York, New York City, and Long Island) elected Margaret Howland as its representative to the council. Region 7 (Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, and Kentucky) elected Joel Mattison. Region 11 (southern California, Hawaii, and Arizona) elected Lee Van Klierer.

This spring, region 2 (western New York and New Jersey), region 5 (western Pennsylvania, West Virginia), and region 10 (Texas, Oklahoma, Kansas, Nebraska, South Dakota, North Dakota, Montana, Idaho, Utah, Wyoming, Colorado, and New Mexico) will be electing representatives to the council.

Dr. Chang Whan Park, our first international member (see article at left), attended his first meeting of the A.A.E.C. in October. We look forward to additional international membership in coming years.

As we continue to develop chapters in the future, we welcome your suggestions and comments; we would especially like to hear from graduates in Canada.

Dean E. Foose is pastor of the Glading Memorial Presbyterian Church in Philadelphia and president of the PTS Alumni/ae Association.

A Look at Compensation

A PTS report shows an upward trend in salaries paid to Princeton graduates

By Nathaniel Hartshorne

Information about pastors' salaries is not widely available either to churches or to graduating seminarians. For this reason, Dan Thomas, vice president for alumni/ae affairs, compiles statistics on ministers' compensation which he makes available to seniors and churches each fall.

The 1986 report was based upon 41 questionnaires returned by members of the Class of 1985. Of the 41 respondents, 16 were solo pastors and 25 were either assistant or associate pastors. Thirty of the respondents were Presbyterian; three each were from the United Church of Christ and the United Methodist Church; two from the Society of Friends; and one each from the Baptist Convention of Ontario & Quebec, the Church of God, and the Presbyterian Church in America.

An Upward Trend in Salaries

Thomas reports that there has been an upward trend in salaries paid to PTS graduates in the past six years. In 1985, according to his report, 87 percent of the respondents received a total compensation figure of \$23,000 or above. None of the 41 who responded to the questionnaire in 1980 received that much. In 1980, 30 percent of the total compensation figures reported were less than \$20,000; by 1985, only 2 percent were under that figure.

In 1985, nearly 32 percent of those answering the questionnaire received a cash salary of \$16,000 or more and nearly 54 percent earned \$15,000 or more. In 1984, only 11 percent received \$16,000 and 43 per-

cent received \$15,000.

Presbyterians and Other Denominations

Presbyterian graduates fared better than those of other denominations, according to the Thomas report. Presbyterians called to solo pastorates received an average total compensation

In 1985 . . . 87 percent of the respondents received a total compensation figure of \$23,000 or above.

of \$30,799 compared with \$24,308 in the other denominations listed above. The same was true of the salaries offered to assistant and associate pastors. Whereas Presbyterians in these positions earned an average of \$28,005, those in other denominations earned \$23,539.

Women's Compensation

Six of those who responded to the questionnaire were women, five of them Presbyterian, one a member of the Society of Friends. Two of the 16 respondents called to solo pastorates were women whose average total compensation was \$31,150, \$351 higher than the group average.

"It is clear that women called to solo pastorates fared much better economically than those called to staff positions," Thomas explained in his report. While the average total compensation of all associate/assistant pastors was \$28,005, that of the four women in this category was \$26,781, a difference of \$1,224. Last year, the difference was \$1,944. There has not always been such a disparity in

salary. Thomas pointed out that from 1982 until 1985, women did as well economically as men in staff positions.

Insurance and Allowances

Almost a quarter (23 percent) of the Presbyterians answering the questionnaire said that their churches were paying the deductible portion of their health insurance policies. This represented a dramatic decrease from the previous year when 37.5 percent of the pastors and 41.6 percent of the assistants and associates received this benefit. One church gave its assistant pastor full Blue Cross/Blue Shield coverage in addition to the health insurance deductible; another church provided \$192 for dental insurance.

Forty, or 98 percent, of the 41 graduates who answered the questionnaire reported that they had received study leave, but only 83 percent of the respondents received an allowance to pay for it. The largest allowance was \$800, the smallest, \$150. Average allowance: \$391.

What the Numbers Indicate

"Seminary graduates enter the ministry at a fairly high plateau compared with the national median of Presbyterian compensation of \$23,000 (a figure derived from cash salary, value of manse, and utility allowance). But then they level off," says Thomas. "Over the years, inflation may, in fact, exceed the increases they receive so that eventually they are caught in a financial squeeze and begin to drop below the national median. Finding a way to keep compensation adequate is a task the whole Church needs to face."

Nathaniel Hartshorne is editor of the Alumni/ae News.

SUMMARY OF PASTORAL COMPENSATION^a PTS CLASS OF 1985

CATEGORY	PASTOR	ASSIST/ASSOC	PASTOR/ASSIST
	(men & women)	(men & women)	(women only)
1. Average Cash Salary	\$15,518	\$14,172	\$15,157
2. Mean Cash Salary	15,162	13,800	15,362
3. Average Manse Value ^b (30% of salary)	4,792	4,930	
4. Average Manse Allowance	6,056	5,693	6,200
5. Average Cash Salary plus Average Manse Allowance	21,574	19,865	21,357
6. Average Utility Allowance	2,100	1,514	1,975
7. Average Car Allowance	2,428	1,903	2,083
8. Average Cash Salary plus Average Manse/Utility/Car	26,102	23,282	25,415
9. Average PC(USA) Pension (20% of Salary/Housing/Utility)	4,534	4,334	4,355
10. Average PC(USA) Cash Salary ^c plus Manse/Utility/Car plus Pension Value	30,636	27,616	29,770
11. Average Total Compensation ^d (including all allowances)	30,799	28,005	28,749
12. Mean of Total Compensation ^e (including all allowances)	29,478	28,520	28,670

^a Table I reports the average dollar amounts in various categories paid to respondents in the Class of 1985 who were full-time solo pastors or assistant/associate pastors. The first column reports the averages of the 16 men and women who were pastors. The second column reports the averages of the 25 men and women who were assistant/associates. The third column reports the averages of the 2 women pastors and the 4 women assistant pastors taken as one group.

^b As of January 1, 1987, all PC(U.S.A.) churches were required to value their manses for pension purposes by multiplying the cash salary by 30%, the method used in this report.

^c The figures in Category 10 are computed for Presbyterian pastors and assistant/associate pastors only.

^{d,e} The figures in Categories 11 and 12 are computed for all respondents without regard to denomination.

Steve Kraftchick: Questioning the Unquestionable

by Nathaniel Hartshorne

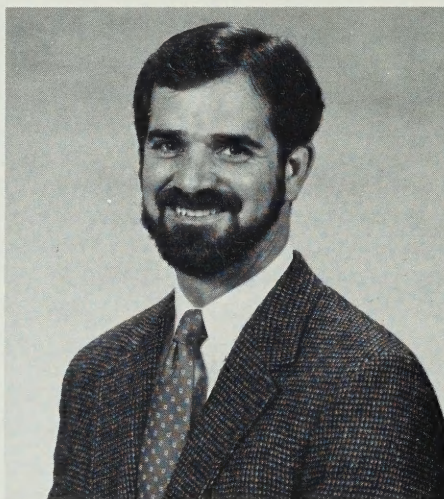
For much of his adult life, Steven John Kraftchick, Princeton's new assistant professor of New Testament, has been living with a difficult image. Like the heroes and heroines of Greek myths, he has dared to question the unquestionable. "I think at heart I really am a Protestant," he admits. "I'd eventually be on the periphery of any group I joined."

His has not been so much a dissenting as a questioning attitude. Once, for example, at a seminar at Abilene Christian University in Texas, where he received his M. Div. degree in 1978, he voted against all 34 of his classmates on a theological issue. "Mine wasn't a statement of refutation or a prophetic stance," he says. "It was simply a way of asking us to look at what we were doing."

"Sometimes I think this may be an intrinsic curse, this questioning trait," he admits, "Then I realize I have no choice. God has created us with brains and they can't be shut off, we have to use them, even when the things we ask about are sacred."

Trouble in Church

It was this need for answers that first lured Kraftchick into church. Raised in a family with "a very strong sense of ethics but no church interests," he had had little exposure to organized religion as a child. As an undergraduate at the University of Florida in the early 1970s, he had begun to think about religion as a possible source of answers to his questions ("what it means to be human and who I am, and other things you're exposed to when you're in school"). And so he accepted the invitation of



friends to go to the small church they were attending. "I went there for almost a year and then I decided to join it," he recalls. As the congregation, which had once seemed so appealing to him, grew larger in number, however, the church began to change. "They still used the language of caring and love but in a subtle way it became a controlling language and, I think, an oppressive one," he says. "As I became more and more aware of the clash between what was being said and what was happening, I became less amenable to that particular congregation. The more I read [of Scripture], the more questions I asked concerning its interpretation and I became less convinced of the adequacy of the congregation's position. I thought that this particular way of construing the Christian faith was too confining."

After his graduation (with a major in mathematics) and a little more than a year working as a youth minister at a small rural church in

south Florida, Kraftchick accepted a position as youth minister with a large Church of Christ congregation in Miami. The opposite of his previous church, this one was, in his words, a "downtown church, very conservative and very monied." Working full-time with high school students in the church's youth group, Kraftchick was

"I think at heart I really am a Protestant," he admits. "I'd eventually be on the periphery of any group I joined."

by that time also spending much of his leisure time pursuing what had become for him a major interest: "looking seriously at the text itself rather than listening to what people were telling me it was saying." As in his previous churches, Kraftchick pressed his congregation for answers that were not forthcoming. "Frequently, when I would preach, I could tell people were getting antsy because I was using their language but saying something they didn't expect it to mean. Eventually, they reached a point of discomfort where they probably should have fired me but instead they asked me if I wanted to go on to graduate study."

By that time, his earlier goal of a Ph.D. in mathematics had given way to getting "some grounding" in New Testament. So in the fall of 1975, he enrolled at Abilene Christian University.

After the first year at Abilene, when his allowance for living expenses from the Miami congregation

had stopped, an anonymous donor continued to support him. After his graduation, Kraftchick discovered that the mysterious donor had been his father. "He didn't necessarily agree with my choice of study," he explains, "but he was supportive of the fact that I was studying. Considering his religious convictions [his father is Jewish], it wouldn't have been proper for me to ask for his support. It would have been like a Christian going to his father and asking for money to attend a Jewish seminary.

"One of the big fears my mother had about my being in seminary was that I would turn out to be like her grandfather and my father's grandfather who were both talmudic scholars. I would know all about theology but still not be able to make my way in the world. I think my mother is relieved that I have a job," he adds with a smile.

"One must have a sense not only of what's odd about this text but, more important, what's not odd about it. The thing that really cracks open a text is when you discover why it makes sense."

It was at Abilene that Kraftchick decided he preferred teaching to being a parish minister. So after receiving his M.Div. from Abilene, he accepted an invitation to do graduate study in New Testament from Emory University in Atlanta.

Strong Influences

The two people who have had the strongest influence on Kraftchick's life are his father and Hendrikus Boers, professor of New Testament at Emory. "When I first met him," Kraftchick recalls, "he asked me why I wanted to study New Testament. I was not sure of what his question meant but I said, 'Well, because I'm interested in studying in John.' He said, 'No, I don't want to know what you're interested in, I want to know *why* you want to do New Testament.' After thinking about that for awhile, I told

him I was interested in finding out and pursuing what's true and that I didn't know whether or not that was in the New Testament, but that was what I was interested in pursuing. I saw a hint of a smile on his face and from then on, the man became my mentor. He taught me to try to ask what's important, what's worth pursuing and what's not worth pursuing, and not to confuse the game with the quest.

"He is very much like my father—very unassuming, very shy in public, but most significantly, a man of integrity. I have watched him make certain decisions about his life which were not opportune in terms of advancement or getting people to like him but which were in keeping with his character. So both my father and Hendrikus Boers modeled for me what I think are very important aspects of humanity."

While pursuing his Ph.D., Kraftchick taught introductory New Testament Greek at Emory's Candler School of Theology and, in 1981, served as instructor of New Testament at the School of Theology of the University of the South (Sewanee). Returning to Emory, he continued as an instructor at Candler until 1985 when he received his doctorate and accepted a position as assistant professor of New Testament at Oberlin College.

Where He Is Now

It was through Boers that Kraftchick became interested in linguistics and structural thought and semiotics. "From there," he says, "I moved into narrative studies and rhetoric, which is where my interests are now."

Kraftchick's major interest now, as in the past, however, is "how to read these texts." As he points out, "One must have a sense not only of what's odd about this text but, more important, what's *not* odd about it. The thing that really cracks open a text is when you discover why it makes sense. Frequently, people treat a text like a Rohrschach blot: they impose on it an outside structure. What I'm trying to do (and, I hope, get my students to do) is to allow the particular structure of the author and his or her audience to show through

and let that make sense out of the text rather than the attitudes and structures we impose upon it.

"I don't ask questions simply to ask questions. They need to be asked because there is something significant to be gained by doing so—namely, to reveal external constraints. In my field, constraints are imposed either by ecclesial concerns or academic and societal structures, which dictate which questions should be posed. But I think that even those structures themselves should be questioned so that the integrity of the text is maintained and we gain an understanding of where faith exists.

"Questioning is, in fact, a high form of faithfulness because it recognizes the dynamic dimension of faith by arguing for continued reflection upon or about inherited traditions. In turn, to do this, one needs to be both a good exegete and a good theologian."

Today and Tomorrow

Being fond of questions and questioning, it follows that Kraftchick enjoys teaching—"laying it out for them, helping them to ask questions." He also enjoys the intellectual challenge his students present, what he calls "working without a net."

Since his arrival in Princeton, his social life has consisted primarily of dinners with colleagues on the faculty, working out in the PTS gymnasium, and occasional trips to New York to "gawk at the tall buildings" and hear some music.

What about the future? Kraftchick has no definite plans except, as he says, "to become part of the Princeton community." Meanwhile, he's content to keep working at what interests him most. "I view myself primarily as an exegete," he says. "Someday I hope to become a theologian."

Waiting for the New Pastor

Churches and pastors are finding new rewards in interim ministry

by Helene Gittleman

Two decades ago, most churches did not call an interim minister after a pastor left. They would find ways to get by until a new pastor could be called. Today, however, more and more churches feel they need special guidance during an interim period. Interim ministry, in fact, has become a specialized field.

Previously a vocation chosen almost exclusively by retired pastors and those neither seeking nor serving a call, interim ministry now attracts skilled individuals of all ages, many of whom receive special training. According to these "intentional interims," the work is highly rewarding, although it does present a unique set of obstacles.

What does an interim do for a church? In purely practical terms, the interim gives the church time to conduct a proper search for a pastor and prepare a mission statement. He or she also provides leadership and helps the church maintain continuity: attendance levels are kept up, Sunday school and youth programs continue, and so on.

The interim also helps a church make the transition between pastorates. This may involve helping the members of a congregation through their feeling of loss after a pastor has left.

Interim ministers have come to realize that they have an unusually rich opportunity to guide a church in its development. To begin with, the interim, as an outsider, has an objective viewpoint. Tyler Easley ('81 M.Div., '82 Th.M.), for instance, found that small changes were in order at the First Presbyterian Church of Lakewood, NJ, where he has been interim minister since December 1985.



Barbara Stephenson

For Tyler Easley, interim work offers hands-on parish experience combined with freedom from long-term responsibilities.

For example, the church did not have a prayer of confession in its order of worship, so he added one.

John David Burton ('45 B.D., '51 Th.M.), similarly, thinks that the interim period is "a time to get some things done in a church that would not happen otherwise." A self-described "expert in hiring and firing," Burton was interim pastor at a 1500-member church in Bellevue, WA, where he served as a troubleshooter, effecting a number of far-reaching changes. The church had presented him with problems to be corrected: the staff had been neglected and overworked and the church had not had an audit or session-appointed treasurer in five years.

The members of another congregation found themselves locked into a

style of worship that was a function of the pastor's personality. When he left and an interim was called, they were forced to re-evaluate their priorities in worship.

Some Difficulties and Rewards

The interim period can be very difficult for congregations, particularly when a pastor has been popular in a church and has served for a long time. Jack Cooper, chairperson of the Committee on Ministry of New Brunswick (NJ) Presbytery, remembers a church that called an interim who turned out to be "something more than the congregation was ready to take" and he left. "The chemistry was not right," says Cooper.

During an interim period, congregations may be frustrated. They may feel that although they have an interim pastor, they don't really have a pastor. Why bother to convince the interim of changes that need to be made if he or she will be leaving? On an emotional level, too, people hold back. In Easley's church, people didn't start sharing their grief and other emotional struggles until he had been there for three months.

On the other hand, J. Randall Nichols, an experienced interim minister as well as therapist who currently directs Princeton's D.Min. program, believes that many interims bear the brunt of their congregations' "displaced feelings." Members of a congregation are often unable to express desires and frustrations to their pastor—out of concern for his feelings, for instance—but unburden themselves by communicating these thoughts to their interim pastor.

The problems interim ministers face during this period can be as trying as those of the congregation.

Constantly changing one's environment can create serious problems of loneliness and disorientation. Experts in interim ministry advise that one enter this specialized field only if he or she has strongly developed inner resources.

One of the more pressing concerns, says Carolyn Jones, an interim minister in Pittsburgh, is trying to survive during in-between times (periods between pastoral calls). The Vocation Agency of the PC(U.S.A.) advises that interims secure a contract that provides up to three months' pay after an interim pastorate is ended.

What are the rewards in this work? Why, in July 1986, were an estimated 500 clergy serving as interims in Presbyterian churches in the U.S., with an estimated 270 actively seeking interim positions?

For many, interim ministry allows one to perform the Lord's work when circumstances prevent permanent ministry. Easley had been associate pastor at a church in Spokane, WA, for three years when he and his wife, Kendy ('82 M.A.), decided that she should return to Princeton to receive her M.Div. degree. Easley's position at the Lakewood church allows him to continue his involvement in the ministry without committing himself to a long-term position.

Previously a vocation chosen almost exclusively by retired pastors and those neither seeking nor serving a call, interim ministry now attracts skilled individuals of all ages.

Similarly, John Burton finds that interim work is an excellent way to serve in the ministry without long-term responsibilities. Three years ago, he retired as senior minister of Community Presbyterian Church of Clarendon Hills, IL, so that he could pursue writing, consulting, and interim work. He now lives in Princeton, where he is writing and doing research as a visiting fellow at the Seminary and once a week, preaching as interim pastor at the First Presbyterian Church of Red Bank (NJ).

Some, however, would prefer the long-term commitment of serving as an installed pastor, but turn to interim work as a stopgap measure that allows them to stay in the ministry. "I was desperate," says Ken Applegate ('83 M.Div.). Unable to get a call, Applegate worked as a carpenter for more than six months after gradu-

Experts in interim ministry advise that one enter this specialized field only if he or she has strongly developed inner resources.

ating from Princeton before he accepted an interim position at Westminster Presbyterian Church in Trenton, NJ.

While Applegate accepted the interim position at the Trenton church by default (it was not his main goal), he found great satisfaction in his 10 months there. He enjoyed the pace of the job: it was fast getting to know people and fast getting things done. He enjoyed the task-oriented nature of the job (the Presbytery had mandated certain problems to be addressed). "It was a clear-cut chance to help," he reflects, "a chance to have an impact in a short time."

There are other attractions. One learns a great deal as an interim. "You get a great feel for what it's like to be a pastor," reflects Easley who, as interim minister at a 400-member church with a single pastor, has a much broader range of responsibilities—including moderating the session—than he had previously as associate pastor at a larger church with four pastors. He points out that interim work gives one a chance to find out what aspects of parish ministry they enjoy and might like to pursue.

Most interims do not have the burdens of responsibility an installed pastor might have. Moreover, interims are often free from political pressures congregations exert. Carolyn Jones points out that she can ask a congregation to be generous at stewardship time without worrying that they might think she is also asking for money to increase her salary.

Interim work is also a vehicle by

which individuals can gain visibility for a particular cultural group, usually a minority group, in the ministry. Carolyn Jones, for instance, as minister-at-large for interim ministry for the Pittsburgh Presbytery, is one of about six women Presbyterian ministers around the country who are hired by either a presbytery or synod to serve various congregations as interim pastor. Her intent is to serve as a capable, effective minister and thereby prove the viability of women in the ministry.

The Need for Specialized Training

An interim minister needs skills distinct from those required of installed pastors. Princeton's Nichols believes that it is very important for interim ministers to acquire both clinical skills as well as an ability to solve problems of organizations in transition.

How valuable is specialized training? Many experienced interims think it is critical. Jones, who completed the training program of the Mid-Atlantic Association for Training and Consulting (MAATC) in Washington, D.C., "would not have wanted to do interim work without it." Other training programs—besides those sponsored locally by church groups—are conducted by the Interim Network, headquartered in Columbia, MD, and by the Alban Institute. Interested individuals might also benefit from reading the Interim Network's newsletter, *The In-Between Times*. It is published bimonthly to provide information on interim ministry to individuals in all denominations.

Perhaps these training programs and newsletters are the best indication of how far churches have come in their view of interim ministry. Only recently, they generally looked upon the period between pastorates as little more than an "in-between" time. But today, many churches realize that this can be a time when serious help may be needed in managing conflicts as well as a time for churches to look at themselves and move in new directions.

Helene Gittleman is assistant editor of Alumni/ae News.

Interrupted Plans and Norwegian Connections

By David Espey

I'm not supposed to be here!" Eloquent it was not, but it was nevertheless the most honest opening remark I can recall ever making. The occasion was my formal introduction to the Madla Interdenominational Church congregation in Stavanger, Norway, in April 1983. Only three months earlier, I had never heard of the place or the church. Now I was called to be the new associate pastor there. I had planned to journey to Norway that spring, but only long enough to marry Kristin Sundt in her hometown of Vinstra on May 31. We thought that after the wedding we would return to Jamestown, Ohio, where I was pastor of the Presbyterian church. But our plans were interrupted.

Kristin and I had met during her studies for the M.Div. degree at Methodist Theological School in Ohio. The stars we had put in each other's eyes remained during a year of separation when she returned to Norway to be ordained into the Methodist Church. She had accepted a position as assistant pastor with Stavanger's Norwegian Methodist church. Her bishop, fearing she might leave Norway to follow her future husband to America, had suggested a position for me at an American church on the west coast of Norway that was looking for a second pastor. Five weeks after I applied to the Madla Interdenominational Church, they called me.

The congregation I journeyed overseas to serve is only one of many English-speaking churches throughout the non-English-speaking world. Some are independent, others are a part of the mission outreach of specific denominations, while many others relate to the Office of International



David and Kristin Espey each pastored in his and her own church in Stavanger.

Congregations of the National Council of Churches. The Madla congregation is in the latter group.

All involved sensed that surely this was a divine plan which could only have been packaged in heaven. Where else could Kristin and I have pastored in our native cultures and languages for congregations a mere three blocks apart?

A Look at Stavanger

That this church was located in the city of Stavanger was no coincidence. This southwest coastal city of 92,000 is known in the oil industry as "Little Houston," having been for nearly 30 years the gateway to the lucrative North Sea oil industry. Its topography and climate are similar to those in Seattle with many small islands and peninsulas connected by an expansive network of bridges and windy roads. Surprisingly, temperatures there re-

main moderate throughout the year. It is very rainy, which makes for an incredible variety of shades of green foliage. The oil companies consider Stavanger a hardship assignment, given its relative social isolation, somewhat dismal climate, and exceptionally high cost of living.

As is true with many overseas congregations, the Stavanger church meets vital and particular needs. In our case, the oil industry families sought a church relationship to take the place of the one they had left behind, a "home away from home" amid rootlessness and occupational uncertainty.

The setting was right for an English-language church. The Americans, being mostly from the oil areas of the Bible belt, had taken their commitment to God overseas along with their dogs, pianos, and spicy chili

recipes. For some three years before the establishment of the church in the early 70s, a handful of American families had met in the basement of Stavanger's Norwegian Methodist church (where Kristin would pastor some 15 years later). This group, the Stavanger American Sunday School, had found the growing expatriate community amenable to the organization of English-language Sunday worship services. The Americans were greatly helped in subsequent years by the Norwegian State Church (Lutheran) in Stavanger which provided a building, communion wafers and wine, and lent an organist and a choir. Three Norwegians—two parish ministers who served as temporary pastors and a medical doctor (who was physician to many church members)—gave untiringly to the church. They were all missionaries themselves, having served in Taiwan, South Africa, and Liberia. In 1977, the Madla Interdenominational Church called its first full-time pastor, an American from St. Louis.

The congregation grew in proportion to the expansion of the international oil industry, all the while united by its unmistakably ecumenical identity. At one time, its witness was being carried forward by a Lutheran pastor, Baptist hymnbooks, Presbyterian, Methodist, and Episcopalian Sunday school teachers, and members of the Assembly of God and the Church of Christ serving on the Church Council. During my tenure, the congregation included some 13 nationalities representing at least 30 denominations. As a pastor, everything I did and said was at all times both acceptable and unacceptable. Such a "mellowing" experience is very humbling. I now take myself less seriously than before I embarked upon that overseas experience.

Throughout its history, the congregation has embraced the vibrant mission spirit it inherited from the Norwegians. The church receives no denominational support. While I was there, the gracious giving of some 325 members and friends maintained an annual budget of approximately \$200,000. Even with salaries and taxes exacting a high percentage of these funds, an active, prophetic mission committee dispersed 15 percent of

the church budget for missions. With our members doing a lot of business and vocation traveling, it was not unusual for them to take side trips to visit the sites of our missionary efforts. In addition, speakers came to our church regularly including a Finland-based black South African minister and missionaries from Egypt and Lebanon as well as from the Habitat for Humanity in Georgia.

Working with Young People

I found that it was the young people who, quite involuntarily, gave up so

The Americans, being mostly from the oil areas of the Bible belt, had taken their commitment to God overseas along with their dogs, pianos, and spicy chili recipes.

much when Norway became "dad's next job location." The problems of adolescents seemed to grow worse outside their native environment. The teen-agers, accustomed to the bigness of the United States, frequently suffered from culture shock, which often manifested itself in depression and alcohol abuse. Consequently, much of my time and energy was spent in the area of youth ministry.

The congregation's commitment to its youth was inspiring to me. With their support, I was able to spearhead the organization of a community youth center and each year, over the Thanksgiving vacation, we took trips to London, The Hague, and Paris to participate with young people from other English-speaking churches throughout Europe. This type of activity gave young people the safe "turf" to do what they do best—"hang out" and enjoy building the social skills they will need for the years ahead. Here was clearly the most satisfying aspect of my parish life.

Living in a dual-career, clergy-couple, international marriage wasn't boring. It wasn't all fun either. At times, such as when an uncle I had been particularly fond of died and I couldn't be there, I felt a real need to be home. Keeping to Norwegian and American work and family schedules, Kristin and I were often living in

separate and distinct worlds. We learned that to support each other we needed to make intentional compromises. At Christmas, for example, I went home to my family in Baltimore and Kristin went to Vinstra.

Back Home Again

After two years in Stavanger, Kristin and I were enjoying the enthusiastic support of our respective congregations. We hoped that we could stay for several more years. But that was not to be. There were more interruptions. About a year ago, when the oil industry "bottomed out" worldwide, revenues shrank and production and exploration were likewise reduced. When more and more families began leaving Stavanger and the congregation, my pastoral position became vulnerable. We sensed a call from God to emigrate to our other home across the Atlantic.

We are now in Washington, D.C., where Kristin is doing course work for a Master of Religious Education degree at Wesley Seminary and I am completing supervisory training in CPE through a 15-month residency position at St. Elizabeths Hospital. We are in a place we never thought we'd be. We don't know where we'll go after this or when. Yet we are beginning to see the things that have been put before us to learn.

Would I return to Norway and the international parish ministry? In a minute! Meanwhile, however, Kristin and I hope to relocate somewhere in the north-central U.S. where the majority of ethnic Scandinavians have settled. If God leads us to parish positions, we would feel blessed since the parish is where we have found personal enjoyment and willing acceptance of our leadership.

Throughout our experiences of God's leading which have come into my life during the past few years, I have a new perspective on what Professor Bernhard Anderson of Princeton liked to call "God's interrupting activity."

David Espey ('81) is chaplain at St. Elizabeths Hospital in Washington, D.C.

PTS is host to a unique academy

Granville Academy happens every other Wednesday night at Princeton Seminary when two dozen teenagers, most of whom are from the inner city of Trenton, New Jersey, meet at the Seminary's Center of Continuing Education.

The faculty of Granville Academy consists of business executives who

where, as a teenager, he ran with street gangs and was eventually arrested. When a sympathetic judge decided against imprisoning him, Granville's life changed. He went on to Delaware State College where he was on the dean's list for four years. After serving for three years as a mathematician with the Ballistics Research Laboratories first in Aberdeen, Mary-

Granville wanted a setting that was far removed from classrooms and one that represented the kind of Christian values that have always been central in his own life. That was why he asked Princeton to help him establish his school in its Center of Continuing Education.

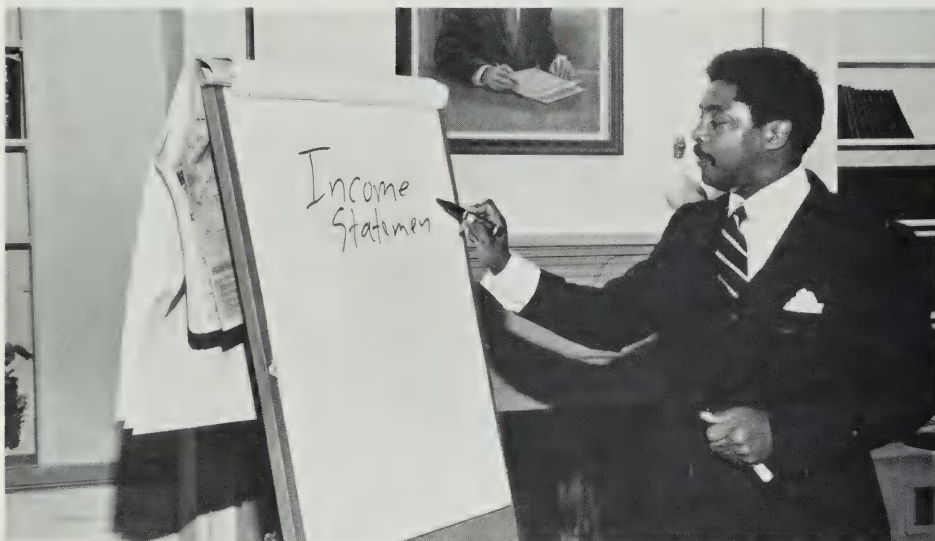
What Goes on in Class

Granville and the corporate executives he invites to be guest teachers try to familiarize their students with what he calls "the language of corporate America and the free enterprise system." To teach students about balance and income statements, for example, he assigns each of them accounting and finance names ("You're accounts payable, you're working capital, you're investors' equity.") Role playing is used in teaching his students what to expect and how to respond in job interviews. In one recent session, on buying and selling stocks, bonds, and treasury bills, the students tracked the performance of various securities in *The Wall Street Journal*.

How can Granville keep teenagers of 13 to 16 interested in learning such corporate language? "These young kids want a piece of the action," he says. "Each time they turn to childish behavior, I remind them that what we're into is making money and they change instantaneously. The potential of making good money is proving to be a good motivator."

Future Plans

Granville Academy has had the support of church leaders since its beginning. In addition to the Cadwalader Asbury United Methodist Church of Trenton, which arranges for area ministers to introduce each session with a prayer and some remarks, the members of Granville's own church, Jerusalem Baptist of Trenton, transport students to and from classes in their van. In time, Granville would like to see inner city churches like these take over the operation of his academy and others like it throughout the country.



Kevin Birch

At Granville Academy, students learn the "language of corporate America" from its founder, William Granville, who is shown above in action at a recent session.

teach these students the language of achievement, discipline, and goals; and preachers who teach them the language of the Lord and Christian values.

The founder and teacher/principal of this unusual one-room school is William Granville, executive vice president, Mobil International Consulting Services, Inc. Like his students, Granville is black and from Trenton. His purpose in establishing Granville Academy was to convince young people growing up in inner cities that there are career opportunities for them in the corporate world and to instruct them in the language and skills they will need to "walk through that open door," just as he himself has done.

A Self-made Man

Granville was raised in Trenton

land, and later in Philadelphia, and pursuing a graduate degree in mathematical statistics from the University of Delaware, Granville moved to Princeton in 1965 and a job with Mobil Oil Corporation where he rose to the top of the management ladder.

Establishing Granville Academy

As he continued to succeed at Mobil, Granville became increasingly concerned about helping others find themselves, as he had done. He also felt strongly that it was time to give back something of what he had received. So two years ago, Granville opened his own school. With the help of staff members of Trenton's junior high schools, he got the word out to students about Granville Academy and from his friends and business colleagues, he recruited a faculty and an admissions committee.

A Vast and Beautiful House of God

By Barbara Chaapel

If there is one place to which most American Presbyterians long to make a pilgrimage, it is to the land of the thistle and the clan. Scotland, with its highland moors and its village kirks, is spiritual home to those who received their faith through the branch of Reformed Christianity which John Knox brought from Geneva to his native land in the mid 1500s.

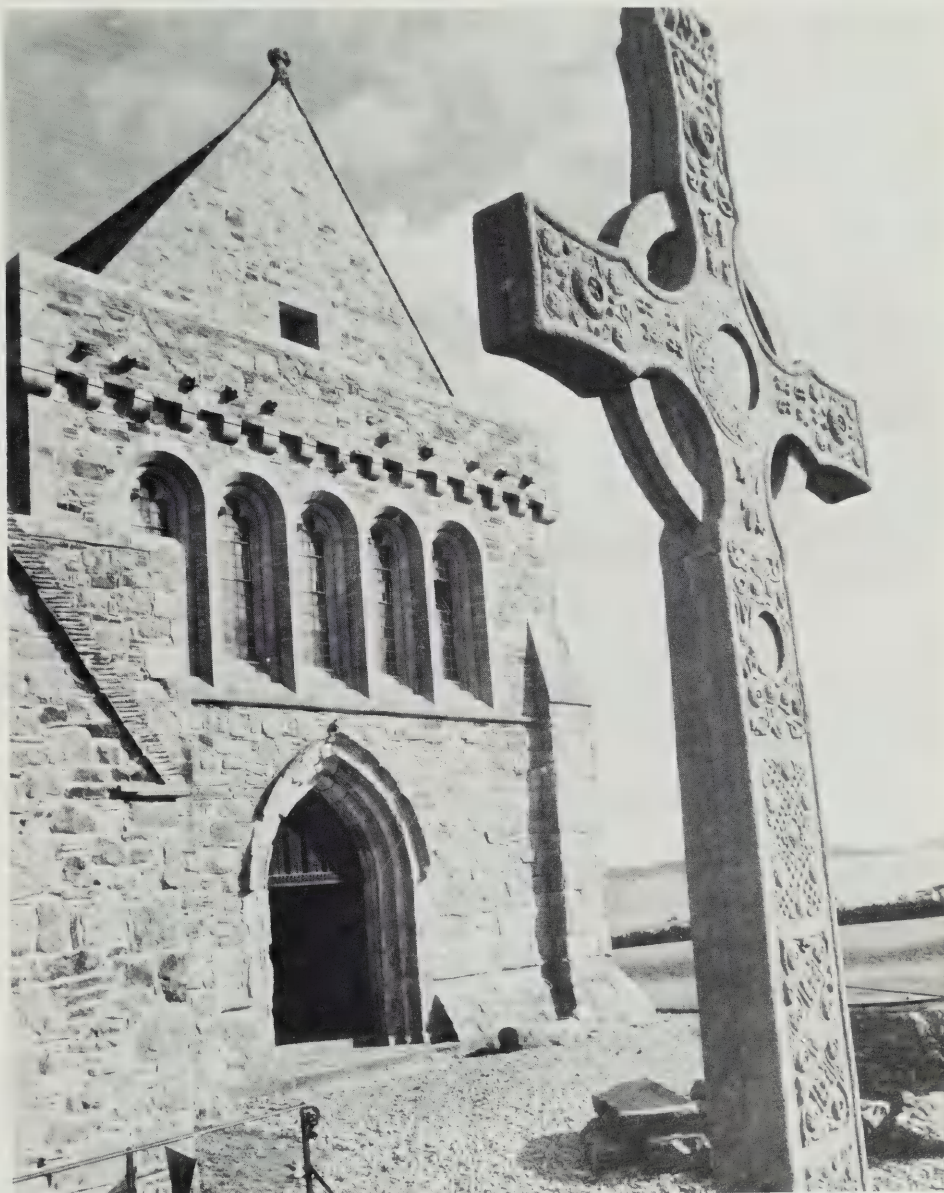
But although Knox's house and the great cathedral church of St. Giles on Edinburgh's Royal Mile are musts on any visit to the motherland, it is a tiny island in the Scottish Sea that tugs the most bewitchingly at the hearts and spirits of twentieth century Christian pilgrims.

Iona—a bit of land one and one-half miles wide by three miles long—is usually veiled in mist and ever evocative of ancient mysteries. On this unlikely outcropping of rock, the Christian faith took root in A.D. 563, and from it, spread throughout Europe. On it today the Iona community inhabits an abbey rebuilt in 1967 from which it carries out an ecumenical Christian witness to world peace.

Reading Strata of the Past

One who would read the island's secrets must, like an archaeologist, carefully uncover and understand each stratum of its history.

The most recent and easily discerned stratum is the Iona community itself. The Very Reverend Lord George MacLeod, now a 91-year-old Church of Scotland clergyman, is recognized as the community's charismatic founder. But on a recent visit to the Princeton Seminary campus, he explained that the community really began in spite of him, not because of him. On a summer holiday on Iona with his sister, he was walking one afternoon with a divinity student who had come from Glasgow to the island for a week. MacLeod recounts: "As we



This Celtic cross guards the entrance to the west side of Iona's 13th century abbey.

were walking past the ruins of the abbey, the student turned to me and said, 'Wouldn't it be a wonderful thing to rebuild the abbey?' And I said, 'My dear boy, what do I know about the Celtic church? What do I know about rebuilding an abbey? I never heard such absolute nonsense in my life!'"

Predicting that there would be insurmountable difficulty amassing enough money for such a project, MacLeod asked a wealthy shipbuilder he knew for a large gift, sure that he would say no. But he said yes. Then a check for 10,000 pounds came in from "an unknown lady" and the

AP/Wide World Photo

dream was launched.

It was then, in 1938, that MacLeod, distressed at the Church's seeming inability to affect the lives of the victims of the Depression, resigned as pastor of a church near Glasgow and set out for Iona with eight divinity students and eight craftsmen (four masons and four carpenters) and a vision. The vision: to create an experimental community of faith to bind the Church more passionately to the service of the poor and suffering.

These 17 began the task of reconstructing, stone by stone, Iona's ruined 13th century abbey, working on the island in the summers and returning to the mainland in winter.

All the while, money for the rebuilding came in steadily. MacLeod described one of many miracles he believed happened during those years: "Soon after we started work, the government requisitioned all timber for the war effort. A week after that, while we were sitting looking at each other without any timber, a ship coming over from Canada struck a storm and jettisoned its cargo, which floated 100 miles up the Clyde and landed on the coast of Mull opposite Iona Abbey. The cargo was timber, all the right length for the rebuilding, a gift from Canada!"

Youth groups began to make pilgrimages to the island to help with the reconstruction. In the living together, side-by-side, of tradesman and cleric, adult and youth, a tenuous new community began to grow. Prayer and physical labor were woven together to make a new fabric, a new vestment for the Church created from the threads of spiritual faith and social action.

In 1951, the General Assembly of the Church of Scotland voted to take the fledgling community under its jurisdiction, while recognizing that it would continue to be an ecumenical spiritual center. Over the next decades, more and more people in Scotland and across the world heard of its mission and wanted to be a part of it. Although the abbey was completed 16 years later, the community was never seen as a permanent residence (except for the 16 people who live year-round in the abbey). Categories evolved for

non-resident members, associate members, and friends, who now number over 3000. These men and women support the community through prayer and work from every corner of the globe.

An Ecumenical Community

Today, the Iona community, under the leadership of the Reverend Ron Ferguson, defines itself as an ecumenical community seeking new and radical ways of living the Gospel in today's world. Its primary task is to discover, create, and rebuild community among peoples in a world characterized by the opposites of peace,

The island's deepest layer of spiritual history belongs to the ancient Druids, the Celtic people of the stone circles, who were praying there long before Columba landed.

work, and worship, its three essential commitments. Its theology is incarnational, rooted in the doctrine of Word-become-flesh. The conviction that God became human in Jesus Christ means for the Iona community that there can be no division between the spiritual and the material, prayer and politics, worship and work. Its members are therefore committed to an obedience to Christ in which prayer and political action together change the world into a place of peace and justice.

But why did such a community centered on the work of faith in the world develop on a remote island of the Inner Hebrides? For that answer, one must dig to deeper layers. For MacLeod's followers were not the first religious community to make the land of Iona sacred.

The abbey restored by MacLeod had been established in the 13th century by an order of Benedictine monks who lived, worked, and prayed the offices of the Church in their island abbey for three centuries until the Reformation virtually brought an end to the Roman Catholic Church in England. From the 16th century on, the abbey fell into disuse and even-

tual ruin. The cloisters' only inhabitants were sheep and wild geese, and the great sanctuary had only the wind and the sea for worshippers.

But below the medieval stratum of the Benedictine monks, Iona discloses an even earlier Christian presence, one of the earliest in all of Europe, a solitary Celtic monk named Columba, "the dove." In 563, he sailed to Iona from Ireland and vowed not to stop until he found land from which he could not see Ireland on the horizon. That land was Iona.

From Iona, Columba and his followers preached the Gospel to most of Scotland and parts of England and Europe, as far as eastern Russia. While those on the continent entered the Dark Ages, the Celtic monks established a flourishing center of European civilization on their tiny island where they painstakingly illustrated the Gospels in their little stone beehive cells and produced and preserved the world-famous manuscript of the Book of Kells.

By late the 800s, Iona was recognized throughout Celtic Britain as a holy island and the place chosen for the burial of many Scottish kings, including Duncan and Macbeth.

But if Columba was the first recorded inhabitant of Iona, paleolithic artifacts reveal that humans lived there as early as the time of Stonehenge. The island's deepest layer of spiritual history belongs to the ancient Druids, the Celtic people of the stone circles, who were praying there long before Columba landed.

Princeton at Iona

Layers of history lend Iona rich resources for people seeking to touch the spiritual dimension of life. Thousands of pilgrims have sought its nearly inaccessible shore, reachable only by circuitous highland roads and infrequent ferry service. Among them have been many PTS alumni/ae. Through the eyes of six of them, the special light which is Iona's is refracted into its various tones and hues, as through a prism.

Beverly Zink ('79B) visited Iona on a stormy April day in 1972, long before she became a minister. "The boat ride over in the middle of a typical Scottish storm made the perfect atmosphere," she remembers. "Twelve

of us clung to the sides of a small rowboat as it crossed in high waves and pouring rain. The severe weather and the rugged terrain of the island made the abbey seem like a fortress of tranquility and solitude, sitting out there in the middle of nowhere. Iona is for me a witness to the endurance of the Gospel through the centuries,"

While those on the continent entered the Dark Ages, the Celtic monks established a flourishing center of European civilization on their tiny island . . .

she explains. "When I think of the Celtic cross in front of the abbey, carved full of Christian symbols, I think of what Iona meant to the development of Christianity in that part of the world. I realize that Iona has witnessed Christian community since the time of [Saint] Columba and is still a vital part of Christianity today." The depth of such roots, Zink believes, is what draws American

Presbyterians back again and again to discover new meaning for their faith.

Carolyn Crawford ('82B) discovered Iona last summer on one of its rare sunny days. "Of the five members of my family who went, four of us were ministers," she recounts. "Iona was a family experience for us. We had the time to play together. My sister and I took a long walk and then sat on the beach talking about our lives, our ministries, and the Church."

Possibly because she had "postcard-perfect" weather that heightened the senses, Crawford's images of Iona are cheerful and radiant. She recalls picnics on the beach, clear green water, sunburning walks, hours browsing over books, Scottish folk music, and conversation over coffee at the abbey.

Worship was also important for her. The Iona community worships four times a day, and all worship is public, daily, corporate, and creaturely (embracing the five senses). "I appreciated the ordered nature of the services," she explains, "reflecting the

natural rhythms of the workday. Worship at Iona is set in the context of work."

Ultimately for Crawford, Iona was a spiritual touchstone. The abbey is a "vast and beautiful house of God that retains its ancient mystery; the island is majestic in its simplicity. Where else can you find a moss-covered Celtic cross that is centuries old in the middle of a field? Iona defies words; it is holy. Its symbol, the wild goose, is the Celtic symbol of the Holy Spirit. I came to Iona exhausted by ministry; I left, because of that Spirit, restored."

For David Campbell ('82B), Iona is "one of the most beautiful places in the world." Because the island is so small, with only 100 residents other than those at the abbey, there are few houses and fewer cars. Sounds on Iona are made more often by sheep, wind, and sea than by humans. "Moonrise over Mull takes your breath away," says Campbell.

Although he applauds the vision of the Iona community, Campbell believes they miss the mark in the achievement. "Iona is supposed to be



Diana Campbell

The task of restoring Iona's ancient abbey was begun in 1938 by the Very Reverend Lord George MacLeod and completed in 1967.

an intersection between social awareness and spiritual discipline, but they go too heavily on the social awareness," he asserts, referring to the strong emphasis on peace-making programs evident in the community. "Social action is important, but it must not lose its roots in the arts of meditation and prayer."

For one as well-schooled in Reformed worship as Campbell, the Iona services were "liturgically slapdash," seeming to sacrifice order for relevance. Reformed Christians like himself, Campbell believes, want to find a deeper knowledge of God that is still

*Where else can you find a
moss-covered Celtic cross that is
centuries old in the middle
of a field?*

sensitive to history, yet their tradition often does not give them paths to follow. "We neglect our primary purpose, which is to know God. Even Calvin says that the great touchstone of truth is to promote holiness."

PTS senior Susan Craig went to Iona in 1981 as part of a 12-member choir on tour in Scotland. For her, the tiny island offered both creativity and community.

"Iona gave us the space and the setting to grow as a group of singers," she reflects. "Four of us spent time together learning madrigals in the cloisters, perfecting the tone, deciding how various music would be sung. While we created the musical experience, we also created a group of people, building relationships and understanding. We learned to be united in our diversity."

The singers were part of the Iona community during the days they stayed at the abbey. "We were assigned tasks and accepted as part of the working community right away," says Craig. "We cooked, scrubbed floors, washed dishes. The ringing of the bells to signal the hours for work, meals, and worship were not at all disruptive to our music; rather, they gave a kind of natural order and discipline to things."

Bits of Iona stay in her memory:

spots of sunlight in the cloister, the sound of bells, the ever-present sheep, the cadence of a man beating a carpet, a quiet beach where martyrs once died. "Beauty, history, and community combined to make the time on Iona a creative time," she assesses. "It is a facilitating place, a place where, if you're open to it, you can be creative. Iona calls you forth."

For PTS Ph.D. student Ken Ross, Iona is a scholar's paradise, full of fascinating historical details. Among them: from Iona, Celtic monks once sent scolding notes to the Pope correcting his Latin; a variety of sheep from the Spanish Pyrenees were found to be the only ones hearty enough to survive in the harsh island climate; medieval monks spent four years illuminating an initial in a page of a manuscript to reflect the complexity and unity of the world.

Ross's pilgrimage to the island was during the winter solstice of 1973. At that time of year, he recalls, the sea, land, and light combine to create a mystical atmosphere. "Iona cannot be photographed," he states. "It can only be done in watercolors."

He hiked the island's heath during the short daylight hours and saw natural landmarks with engaging names like Old Woman's Fold, Hill of the Lambs, Cliff of the Streams, and Hill of the Angels. He observed Iona's natural "golf courses," greens neatly clipped by the sheep and sandtraps deposited by the sea. "It is a place where you can be miles away from anywhere but never alone."

Ross believes the community's high regard for work appeals to the Protestant work ethic in Americans. But in addition to a focus on individual vocation, Iona adds the element of covenant community. At Iona, all work is service to the community.

Columba's heroic "errand in the wilderness" also mirrors the American pioneer spirit, according to Ross. Different in mood from other holy places like Jerusalem, Rome, and Delphi, Iona is, he believes, the model for a uniquely Protestant religious community.

Finally, there is one PTS graduate who has been to Iona 15 times since 1957 and every year since 1977. He is Bill Cohea ('52B). Cohea re-

turns, in a sense, as a twentieth century Columba. Like the early saint, he seeks to find a marriage of the old religion and the new: "When I go to Iona," he explains, "I struggle to bring

Columba's heroic "errand in the wilderness" also mirrors the American pioneer spirit. . . . Different in mood from other holy places like Jerusalem, Rome, and Delphi, Iona is . . . the model for a uniquely Protestant religious community.

two things together in myself—the ancient energies of the Druid's island and my Christian faith. I think Columba had the same struggle. He did not deny the Celtic religion which found spirit in earth and sky, but joined its truth to Christian truth. Indeed, he was alleged to have made the confession 'Christ, my Druid!'"

To meet the ancient energies on Iona, Cohea avoids the abbey and its community (who he believes have forgotten pre-Columban Iona), preferring to stay in a solitary cottage. For three or four weeks, he roams the island, walking, reading, writing, sitting alone at the base of Duni, Iona's only "mountain." He visits the ruins of Columba's hermitage cell and meditates on the island's past.

Iona—solitude, history, beauty, peace, severity, community, spirit. Perhaps George MacLeod says it best: "Iona is a place where the veil between earth and eternity is particularly thin."

Barbara Chaapel is director of public information at PTS.

Faculty Notes

A teachers' manual and a workbook for an evangelism training course commissioned by the 196th General Assembly of the Presbyterian Church (U.S.A.), which were written by **Richard S. Armstrong**, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism, have been scheduled for publication this spring by the Westminster Press. The two volumes will be used in local churches as a curriculum for a 16-week training practicum in evangelism during which participants can apply and practice what they have learned in the classroom.

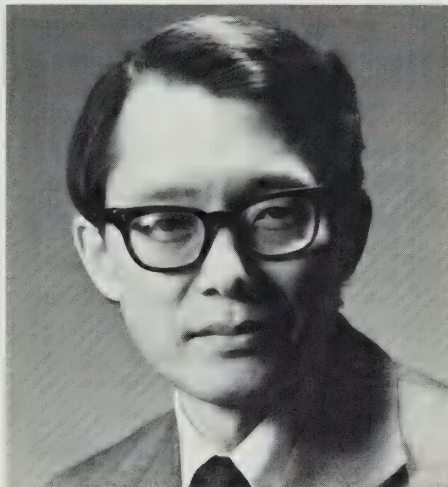
Sandra Hughes Boyd, assistant librarian for public services, in collaboration with Dorothy C. Bass, assistant professor of church history at Chicago Theological Seminary, has written the first bibliography to list and annotate in detail the writing that has been published about women in religion from colonial times to the present. The book, *Women in American Religious History: An Annotated Bibliography*, was published in December by G. K. Hall & Company of Boston.

James H. Charlesworth, George L. Collord Professor of New Testament Language and Exegesis, has been elected to the Board of Associate Editors of the *Catholic Biblical Quarterly*. Last summer, Charlesworth traveled to St. Catherine's Monastery in the Sinai to deliver the first set of photographs of pages from the *Syrus Sinaiticus*, an ancient Syriac version of the Gospels that is being restored in California (see *Alumni/ae News*, fall 1985). An article on this project was featured in the October issue of *Christianity Today*.

Craig R. Dykstra, Thomas W. Synnott Professor of Christian Education, has edited (with PTS graduate and Harvard Divinity School professor Sharon Parks) a new book entitled *Faith Development and Fowler*. Published by Religion Education Press, the book is a series of essays evaluating the assumptions, insights, and implications for religious education and pastoral counseling of James Fowler's influential faith development theory. Dykstra also serves on the Task Force on Faith Development and the Reformed Tradition of the Council

on Theology and Culture of the PC (U.S.A.).

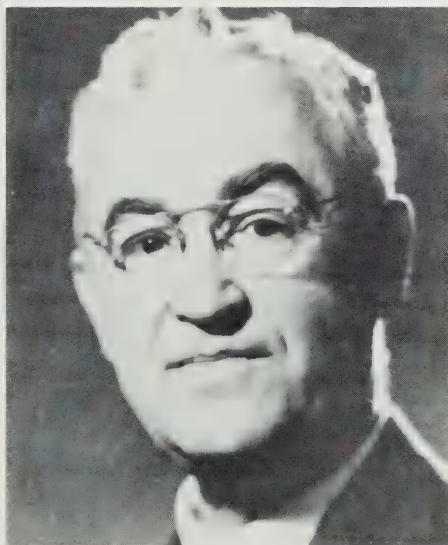
The Philosophical Theology of Jonathan Edwards by **Sang H. Lee**, assistant professor of theology and di-



Sang Lee

rector of the Asian-American Program, will be published by Princeton University Press.

Michael E. Livingston, director of admissions, is the editor for 1987 of *Liberation and Unity: A Guide for Meditation and Action*, a Lenten booklet published each year by the Consultation on Church Union, the African Methodist Episcopal Church, the African Methodist Episcopal Sinon Church, and the Christian Methodist Episcopal Church.



Bruce Metzger

Joel Marcus, assistant professor of New Testament, has published an article, "The Evil Inclination in the Letters of Paul," in *Irish Biblical Studies*. Scholars Press in Atlanta has published his book *The Mystery of the Kingdom of God*.

Ephrem the Syrian, a new book by **Kathleen McVey**, associate professor of church history, will be published by



Kathleen McVey

the Paulist Press this spring.

On November 21, at its annual Interfaith Luncheon held at the Plaza Hotel in New York City, the Laymen's National Bible Committee presented a special citation to **Dr. Bruce Metzger**, George L. Collord Professor of New Testament, Emeritus, "... in appreciation of outstanding service to the Bible cause ... through a life of service as teacher, writer, and editor."

Judith E. Sanderson, assistant professor of Old Testament, published *An Exodus Scroll from Qumran: 4QpaleoExod^m and the Samaritan Tradition* in October 1986 in the Harvard Semitic Studies series. As the collaborating editor of a 26-month editions grant from the National Endowment for the Humanities, she worked in Jerusalem this summer on an edition of two scrolls of Exodus.

D. Campbell Wyckoff: Writing, Teaching, Enjoying



D. Campbell Wyckoff has been writing, editing, teaching, consulting, and otherwise enjoying himself since he retired from Princeton in 1983 as Thomas W. Synnott Professor of Christian Education. His writing activities have included a chapter on Presbyterian schools in *Religious Schooling in America*, to be published by Garland Press, and book reviews in *Theology Today* and other journals. Last January, Religious Education Press published *Renewing the Sunday School and the CCD*, which was edited by Dr. Wyckoff, who also contributed one of its chapters.

Somehow, between these projects, he finds the time to edit a newsletter for the National Association of Professors of Christian Education.

Meanwhile, he's been active doing what he calls "short-term teaching." This has involved conducting a two-week doctoral seminar on designing curricula for the Evangelical School of Theology in Deerfield, Illinois, and a course he calls "Vital Parish Education" at Bethel Theological Seminary in St. Paul, Minnesota.

When not writing, editing, or teaching, Wyckoff has been working as a consultant to various schools and agencies and serving as external examiner in Christian education for the University of the West Indies. He has also worked on the accreditation of several institutions for the Association of Theological Schools.

His Earlier Career

Before his retirement, Wyckoff's career was devoted primarily to teaching and administration. From 1939 to 1941, he was a teacher and community worker in the Alpine Institute in Tennessee. At New York University, from which he received three degrees, he served in the Department of Religious Education from 1947 until 1954, including four years as chairman of the department. He joined the faculty of Princeton Seminary in 1954, but had given courses there for three years before that time.

In addition to teaching, Wyckoff served as Princeton's director of doctoral studies and later as director of the Summer School.

During his career, Wyckoff served the Church in a number of positions. For five years, he was assistant secretary for rural church and Indian work for the Board of National Missions of the Presbyterian Church in the U.S.A. and chairman of the

Advisory Committee on Research and Survey of the National Council of Churches as well as of that organization's Committee of International Affairs Education. A ruling elder of the Presbyterian Church (USA), he was also chairman of the Committee on Christian Education of the Presbytery of New Brunswick (NJ) as well as a member of the Fellowship of Reconciliation, the Holland Society, and the Huguenot Society of New Jersey.

Wyckoff was a visiting professor at Syracuse University from 1957 to 1960 and during the 1960s, at Union Theological Seminary in New York, the University of Maryland, the Yale Divinity School, and the University of British Columbia. In 1980, he was visiting professor at the Presbyterian School of Christian Education.

In 1972, he received the Ernest O. Melby Award given each year by the New York University School of Education Alumni Association for distinguished service in the field of human relations.

He is the author of numerous books on Christian education, among them *The Task of Christian Education*; *In One Spirit: Senior Highs and Missions* and *The Gospel and Christian Education*. Recently, he has edited and contributed to *Religious Education Ministry with Youth* (with Don Richter), *Beautiful upon the Mountains: A Handbook for Church Education in Appalachia* (with Henrietta Wilkinson), and *Renewing the Sunday School and the CCD*.

Last fall, Dr. and Mrs. Wyckoff moved from their home in the Princeton area to New Mexico. Dr. and Mrs. Wyckoff are now living at 453 Jefferson Street NE, Albuquerque, NM 87108.

Class Notes

1927

Edward H. Jones (B) has been retired since 1982 and living at Monte Vista Grove Homes in Pasadena, CA. During September 1985, he traveled to Pennsylvania, Virginia, and California, to the seven churches he served between 1927 and 1982.

1930

Clair A. Morrow (B) writes that she retired "a second time" in October 1985, after serving as part-time minister of visitation for 16 years at Arcadia Presbyterian Church (CA). Morrow, who received her Doctor of Divinity degree from Occidental College in Los Angeles, CA, in 1947, first retired in 1969 after serving as minister to a Presbyterian church in New Jersey as well as four Presbyterian churches in California.

1935

William V. Longbrake (B), serving as part-time interim executive of the Synod of the Rocky Mountains since November 1984, will continue in this position through January 1987. Longbrake lives in Denver, CO.

1937

Russell W. Galloway (B) reports that he is "retired, of course," and living in Florida seven months each year and in a Presbyterian retirement community near Middletown, OH, the remaining months. Galloway had been pastor of the First Presbyterian Church of Middletown, OH, from 1949 to 1965.

William D. Glenn (B), who lives in Waverly, OH, is state coordinator for the Driver Improvement Program of the American Association of Retired Persons (AARP). Previously, he served as the coordinator for a five-state area that included Ohio.

1939

At a special meeting of the Academie

Diplomatique de la Paix held in August in Montreal, **David W. Baker** (B) was awarded the Dag Hammarskjold Merit of Excellence for his work in bioelectro-magnetic medicine.

Baker, a urologist living in Chester, Nova Scotia, started experimenting with this "new medicine" following the illness of a family member in 1978. Bioelectro-magnetic medicine is a form of acupuncture that uses electrical stimulus for the treatment of pain.

In traditional medicine, drugs are used to suppress or stimulate bodily functions. However, there is a variance in the effects they produce in the body. Bioelectro-magnetic medicine, on the other hand, normalizes bodily functions—keeping them at a constant level—explains Baker, and produces no negative after-effects when properly used.

Baker operates a small clinic in the village of Chester. He employs bioelectro-magnetic medicine and homeopathic medications as well as the usual allopathic drugs. He does not prescribe narcotics.

The Academic Diplomatique de la Paix is a private, non-political organization engaged in promoting diplomatic, cultural, and social relations. In presenting their award, they cited Baker as a "senior and respected practitioner who has helped to spread the use of alternative medicines as appropriate and valuable additions to usual treatments in general medical practice worldwide." Other doctors of medicine also received this award at the August meeting in recognition of their work in the treatment of AIDS, arthritis, and rheumatism.

Robert H. Boyd (M), professor emeritus at Luther Northwestern Seminary in St. Paul, MN, is now visitation pastor at Como Park Lutheran Church in St. Paul.

"It's good to be busy!" writes **Norman M. Dunsmore** (B), who is living in Honesdale, PA, and "thoroughly enjoying active retirement." Recently, he took time out to report on his activities: Dunsmore serves the Hemlock Farms Community Church in Lord's Valley, PA, and is chaplain at the Wayne County Prison in Honesdale. He is chairman of the Wayne-Pike

Chapter of the American Red Cross and of the Lakes District of the Forest Lakes Council of the Boy Scouts of America. He also finds time to serve as editor of the Honesdale Rotary Club's *Bulletin* and as a board member of the Wayne Chapter of the AARP when he's not called to Farview State Hospital in Waymart, where he is contract chaplain.

1940

Would you like to serve as pastor at a "lovely" Presbyterian church in Lisbon, Portugal? **Manuel Ferreira Leite da Conceicao, Jr.**, (B), who is 92 and lives in Lisbon, writes that he has been trying to find a new leader for Christ Presbyterian Church since he resigned as pastor of the church in July 1985 because of poor vision. He had served as pastor to the church since 1971.

"The church is well organized," he writes, "with a group of elders and deacons that include women who are quite devoted to their task. . . . It has its own building and a membership role of about 90 . . . The sanctuary is comfortable, with new furniture, and well prepared for religious meetings [including] Sunday School."

Necessary qualifications? Conceicao says that the new pastor should be ordained, able to speak Portuguese, and prepared to baptize children by sprinkling holy water (rather than immersing them in water).

If you are interested in helping this church in what Conceicao describes as its "fight against new and fancy doctrines that are separating men from God," you can write to Conceicao directly. His address is: Rev. Dr. Manuel da Conceicao, Jr. Rua Tomas da Anunciacao, 56-5° Esq. 1300 Lisbon, Portugal

1942

Harlan N. Naylor (B) was guest preacher this summer at a three-day reunion of alumni of a college that no longer exists.

In 1937, Naylor received his Th.B. from Parsons College in Fairfield, Iowa. In 1964, the college de-

cided to sever its ties with the Presbyterian Church. When the General Assembly of the United Presbyterian Church in the U.S.A. met to discuss this action, Naylor's was the only voice of dissent. The General Assembly, says Naylor, approved the decision, "letting Parsons College get away."

In 1973, the school closed. Today, the campus is used by another organization.

Parsons' closing "has been a great sorrow to Fairfield," says Naylor, who was chosen by fellow alumni/ae of the school to speak at the reunion. "It was nice to come back with joy," he reflects, adding that the group plans to meet again in June 1987.

David Woodward (B) and his wife, Betty, spent three months this summer in Kenya. It was "a very strenuous time," writes David, "but [we] were grateful for the health and strength to enjoy it to the full."

For five weeks, the Woodwards lived in Nairobi, among "keen, sophisticated university students" whom David helped with their writing. Most of the students, David explains, "were in their 30s, pastors and other Christian workers, seeking to advance their education so that they could enhance their ministry."

The Woodwards then spent five weeks among the herdsmen of the Turkana desert. David introduced them to an eight-step literacy program—including a literacy chart for the Turkana language, which he developed. The program drew an enthusiastic response.

David also wrote a number of Bible lessons during the trip, choosing topics suggested by the Kenyans' questions. His subjects ranged from "Life After Death" to "Cursings and Blessings," the latter, says David, including information that "handles the problem of sorcery."

The Woodwards live in Pasadena, CA.

1944

Floyd E. Grady (B, '58M), who is living in Caxias de Sul, Brazil, says

he "formed one more new church" in 1984-1986 in Noya Petropolis, Brazil, and will retire in July 1987, after his 70th birthday.

1945

Kenneth R. Boyd (B, '48M) retired in June, having served as pastor of the First Presbyterian Church of Lompoc, CA, since 1963.

At 78, **Masao Hirata** (M) is still active as a pastor, serving Urawa Church in Saitama, Japan. Last year, notes Hirata, the congregation dedicated a new sanctuary and manse.

1947

John D. McDowell (B) retired in April 1985. During his career, he was pastor to churches in Massachusetts and Pennsylvania, worked for various Christian education groups around the country, and served as a leadership development consultant to the Synod of the Rocky Mountains. In recent years, he was minister of Christian education at Memorial Presbyterian Church in Midland, MI.

1950

Cedric H. Jaggard (D) retired in January 1986 as administrator of Oakton Manor in Milwaukee, WI, a retirement home for lower income senior citizens. In 1980, he was honorably retired by the Milwaukee Presbytery.

James C. Upshaw (B) spent his vacation this past October in Nicaragua, where he participated in a reforestation project with others from the Presbytery of Sacramento. Two other groups from the presbytery traveled to Nicaragua this past year to help with the project at the invitation of the Moravian Church in Nicaragua.

1951

Charles E. Hurst (B) has been executive presbyter of the Presbytery of Tropical Florida since September 1985. Hurst lives in Pompano Beach, FL.

1952

Serving as pastor of the Kirk of the Lakes, a PC(U.S.A.) church in Houghton Lakes, MI, **Charles A. Darocy** (B) is also a member of the board of directors of the East Central Michigan Health Systems Agency, Inc.

At its 12th annual meeting this June, the Synod of the Northeast elected **Carl H. Geores, Jr.**, (B) as its new moderator. Geores, pastor to three churches in Maine, is also coordinator of the Mission at the Eastward, a cooperative Christian endeavor serving churches in rural Maine.

Asked how he could lift up the low image of the small church and its pastor, he answered, "I don't feel like a second class minister. . . . We're all saved by grace, we're all at the same table, we're all part of the mission of the church of Jesus Christ."

Kelmore W. Spencer (B) writes from Seoul, Korea, that he is presently a PC(U.S.A.) missionary to Korea and plans to retire to Berkeley, CA, in 1987.

1953

In April 1986, the Eerdmans Publishing Company (Grand Rapids, MI) published **Anthony A. Hoekema** (D)'s book, *Created in God's Image*, a study of the Christian doctrine of human beings, which focuses particularly on the image of God. Hoekema is retired professor of systematic theology at Calvin Theological Seminary in Grand Rapids.

1954

Covenant College in Lookout Mountain, TN, awarded an (honorary) Doctor of Divinity degree in May to **Glen C. Knecht** (B, '63M). Knecht is pastor of the First Presbyterian Church of Columbia, SC.

Reporting from his log home outside of Ely, MN, near the Canadian border, **William H. Miller** (B) says that he recently began a special assignment with the Synod of Lakes and Prairies as global mission interpreter.

1960

John H. Hayes (B, '64D) was a guest of honor at a reception held last April at the Pitts Theology Library of Emory University's Candler School of Theology. The gathering celebrated the library's acquisition of 400,000 volumes; its 400,001st volume was a book co-authored by Hayes, *A History of Ancient Israel and Judah*, published this year by Westminster Press. (Only two theological libraries in North America have acquired 400,000 volumes, with the library at Union Theological Seminary in New York having reached this mark first.)

Hayes, professor of Old Testament at Candler since 1982, was previously associate professor of religion at Trinity University. He is the author of over 20 books, including *Introduction to the Bible* and *Understanding the Psalms*.

1976

When you enter **John (M) and Aruna** ('76M) Desai's home in Princeton, you see displayed on the wall a map of the world with more than 120 pins stuck in it. The Desais have had many foreign visitors over the years, and each pin indicates the homeland of one of these guests.



John and Aruna Desai

The Desais' home serves as the office from which they carry out their work with International Students, Inc., a Christian fellowship organization with which the Desais have been associated for more than 10 years. ISI, headquartered in Colorado Springs, tries to make life easier for foreign visitors to this country. The group extends its help to students and their spouses as well as to business people, diplomats, and military personnel.

One popular ISI-sponsored program organized by the Princeton couple is the Great Garage Give-Away. Churches collect items from bicycles to linens to kitchen gadgets, which are then displayed on the lawn of a local church and offered to international students to help them settle into their new homes or apartments. The group also arranges conferences during holidays such as Christmas and Thanksgiving, times that can be especially lonely for international students whose contemporaries have gone home. Other activities of the ISI Princeton group include Friday night Bible study, one-on-one Bible instruction, and monthly dinners.

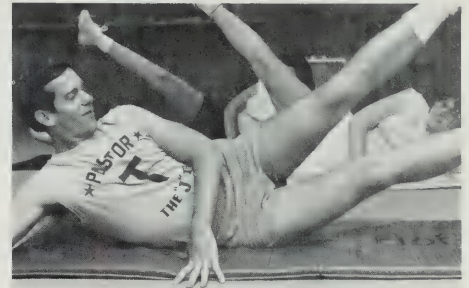
The Desais were themselves foreigners to the U.S. at one time, having moved to Princeton with their two daughters in 1976 from Nagaland, India.

1984

Three times a week, **Rick Hoffarth** (B), pastor of the First Presbyterian Church of Du Quoin, IL, puts on a bright red T-shirt printed with his group's name, "Heart & Soul," and leads about a dozen women in an aerobics exercise class at the church.

The church "needs to be relevant," says Hoffarth, who feels that his aerobics program fits into today's "age of health and physical fitness." His program has attracted participants who range in age from a teenager to a 70-year-old.

Pastor of the Du Quoin congregation since 1984, Hoffarth was elected moderator of the Du Quoin Ministerial Alliance this past June and, as moderator of the Peacemaking Task Force for the Presbytery of



Rick Hoffarth

Southeastern Illinois, attended the Peacemaking Conference in Montreal in September. "My ministry," he writes, "is going fairly well [but] the most frustrating thing is the lack of commitment—something that probably plagues most congregations to a certain extent."

The PTS Stewardship Committee invites *Alumni/ae News* readers to donate books to their annual Spring Book Sale, to be held this year on Thursday, February 26, and Friday, February 27, from 9 a.m. to 5 p.m. on the Princeton campus.

Proceeds from the sale will be used for Stewardship Committee projects and emergency funds. The sale also helps Princeton students with limited financial resources to buy books.

If you would like to donate books—from your personal and/or church libraries—you can contact Randy Bush at 201 Hodge Hall (tel. 609/683-1460) or you can send them to:

Stewardship Committee
% Princeton Theological
Seminary
CN821
Princeton, NJ 08542

The most economical way to mail books is via book rate, which takes between three days and two weeks, depending on the distance, in the U.S.

There will be a book drop for donated books in the lobby of Mackay Campus Center.

Obituaries

John Chapman Hallenbeck, 1918B

Mr. Hallenbeck, for many years a professor of adult education and sociology at Columbia University Teachers College in New York City, died on September 30, 1986, at his home in Waquoit, MA. He was 93.

Born in Brooklyn, NY, and raised in New York City, Mr. Hallenbeck was graduated in 1915 from Occidental College in Los Angeles. In 1918, after receiving his degree from Princeton, he returned to the West Coast. Mr. Hallenbeck became pastor at a Presbyterian church in Selma, CA, and subsequently held a variety of church-related administrative positions in California.

In the late 20s, he did research for several years in New York City on a project with the Rockefeller Institute of Social and Religious Research. In 1932, he was awarded a doctorate in adult education from Columbia University Teachers College, which his son, Edwin, believes qualifies him as the first person in the United States to receive this degree. From 1935 until his retirement in 1958, Mr. Hallenbeck was on the faculty of Teachers College, where he taught courses in adult education and sociology.

Reflecting on his father's "long and fruitful work" in adult education, Edwin Hallenbeck said that his father's "faith lay in his belief in adult education [and his belief] that adults can learn and continue to learn, that understanding can increase and through understanding can come freedom."

Mr. Hallenbeck, a frequent traveler and consultant, was an educational consultant to the American military government in Korea in 1948. In 1955, he spent six months at the University of Natal in Durban, South Africa, again as a consultant.

During the early years of his retirement, he held visiting professorships at the University of British Columbia in Vancouver, where he taught sociology and courses in adult education, at the University of Michigan in Ann Arbor, and at the University of Wisconsin in Madison.

Mr. Hallenbeck's retirement afforded him ample time to enjoy his

hobby of carving birds, particularly seagulls. "He has made 338 mobiles with flying birds," his son noted. "He's got a list of everyone who has one. They're all over the world, just like his students."

In addition to his wife and son, who lives in Warwick, RI, Mr. Hallenbeck leaves three grandchildren, a great-grandchild, and one niece.

John Wick Bowman, 1919B, '20M

Mr. Bowman, who taught New Testament and Christianity at seminaries in the United States and abroad, died at his home in Parker, AZ, on July 29, 1986. He was 91.

Born in 1894 in Brownsville, PA, he studied at the College of Wooster (PA) and then received his master's degree from Princeton University (1919) and his Ph.D. from Southern Baptist Seminary in Louisville, KY (1927).

After he was ordained by the Presbytery of Redstone in 1919, Mr. Bowman traveled to India. For six years, he was an educator and evangelistic missionary in Punjab and later, at North India Theological Seminary in Saharanpur, he was professor of New Testament and principal. Returning to the United States in 1936, he taught New Testament for nearly two decades at Western Theological Seminary in Pittsburgh and then at San Francisco Theological Seminary. Mr. Bowman was the Stone lecturer at Princeton in 1946, the Fulbright lecturer at the University of St. Andrews in Scotland from 1949 to 1950, and the Sprunt lecturer at Union Theological Seminary in Richmond, VA, in 1951. In later years, he taught Christianity at International Christian University in Tokyo.

Mr. Bowman received honorary degrees from Waynesburg College (PA), the College of Wooster, and the University of St. Andrews.

He is survived by his son, J. Scott Bowman.

Michael Feher, 1926M

Mr. Feher, the founding pastor of the Hungarian United Church in Mon-

treal, died on September 6, 1986, at age 85.

Born in Mehtelek, Hungary, he studied at Princeton from 1925-1926 before returning to Hungary to accept the call as pastor to a church in Beszterec. He was ordained by the Reformed Church of America.

In 1926, Mr. Feher became the founding pastor of the Hungarian United Church in Montreal, where he served until his retirement nearly four decades later.

The United Theological College of McGill University (Montreal) awarded him a Doctor of Divinity degree.

Mr. Feher served in the Hungarian Army in 1918.

He is survived by a son.

V. Carney Hargroves, 1926G

Mr. Hargroves, an ordained Baptist preacher who served as president of both the Baptist World Alliance and the American Baptist Convention, died on June 25, 1986, at his home in Fouldeways, Gwynedd, PA, at age 85.

After his graduation from Princeton University in 1922, the Virginia native traveled to Kuling, China, where he taught at an American school for a year. Returning to the United States, he was subsequently called as pastor to Baptist churches in Penns Neck, NJ; Richmond, VA; and Germantown, PA. Mr. Hargroves served at the latter church, the Second Baptist Church of Germantown, from 1932 to 1971.

While serving at the Germantown church, Mr. Hargroves went on preaching missions to Russia, Czechoslovakia, and Hungary and on fellowship missions to Rumania, Yugoslavia, and Russia.

He was president of the American Baptist Convention from 1954 to 1955 and of the Baptist World Alliance from 1970 to 1975.

Mr. Hargroves held graduate degrees from Princeton University and Southern Baptist Theological Seminary (KY) as well as honorary degrees from the University of Richmond and Temple University (PA).

He is survived by his wife, Narcissa.

Obituaries

George W. Loos, Jr., treasurer emeritus of the Seminary, died on November 22, 1986, at age 87. He had been living at Pine Run Community in Doylestown, PA.

Born in Haddonfield, NJ, Mr. Loos was a graduate of Princeton University. In 1925, he became treasurer and business manager of Ginling College in Nanking, China, and later that year, married Esther Moody, who had been serving as a missionary under the American Board of Foreign Missions.

The Looses escaped from China by gunboat when war broke out between the Communists and the war lords in 1927. They settled in Princeton, NJ, where Mr. Loos joined the staff of the Seminary in 1928 as assistant treasurer. Subsequently, he was named treasurer and later, treasurer and business manager. He retired from the Seminary in 1964 and moved to the Pine Run Community in 1976.

Mr. Loos is survived by his wife and two sons.

Noel P. Irwin, 1929b

An ordained Baptist preacher, Mr. Irwin died on September 10, 1986, in Seattle, WA, at age 82. He was living at the Cristwood Retirement Center in Seattle.

Born in Portadown, Ireland, Mr. Irwin was educated at Wheaton College in Illinois and at Southern Baptist Theological Seminary in Kentucky as well as at Princeton. In 1929, he was called as pastor of the First Baptist Church of Alexandria, IN, where he served for 10 years. Mr. Irwin subsequently served as pastor of Calvary Church in South Bend, IN, for 30 years. In 1970, he was named associate pastor of a chapel in Akron, OH.

In 1962, Linda Vista Baptist College and Seminary awarded him an honorary degree.

Mr. Irwin is survived by his son, Maurice.

Keene Hedges Capers, 1946B

Mr. Capers died on April 15, 1986, at age 68 at his home in La Jolla, CA.

Born in Maywood, NJ, Mr. Capers graduated from Washington & Jefferson College (PA) in 1940 before entering Princeton Seminary. He was ordained by the Presbytery of Huntington in 1946 and that year became a chaplain in the United States Navy, a position he held for 23 years. Mr. Capers subsequently became director of the San Diego Institute for Transactional Analysis.

In addition to his undergraduate and Princeton Seminary studies, Mr. Capers earned a Ph.D. from International College in 1976 and a Doctor of Humane Letters (honorary) degree from Washington & Jefferson College in 1969.

He is survived by his wife.

Andrew Allison McElwee, 1950B

Mr. McElwee died on September 3, 1986, at age 59. He was living in North Caldwell, NJ.

After graduating from Wheaton College in 1947, the Philadelphia-born student received an M.Div. degree from Princeton and studied for a brief period at Temple University in Philadelphia.

In 1950, he was called as pastor of Fagg's Manor Presbyterian Church in Cochranville, PA, where he served until 1954. He subsequently served at the First Presbyterian Church of Rockaway, NJ, and in 1968, was called as pastor of the First Presbyterian Church of Caldwell, NJ.

Mr. McElwee was awarded the Doctor of Ministry degree by McCormick Theological Seminary in 1975.

He is survived by his wife, Grace.

Robert Sites Richardson, 1950B

Mr. Richardson, an ordained Presbyterian minister who served churches in three states, died on August 7, 1986, at age 61.

After his graduation from Princeton in 1950, Mr. Richardson, a native Pennsylvanian, was ordained by the Presbytery of Erie. He was pastor to six Presbyterian congregations—in Ohio, Texas, and Arkansas—and for a brief period in the early 1970s, he was a chaplain at the Institute of Religion at Texas Medical Center in Houston.

A graduate of the University of Pittsburgh in addition to Princeton, he also studied at Hamma Divinity School at Wittenberg College (OH) and at Brite Divinity School at Texas Christian University.

Mr. Richardson served in the U.S. Naval Reserve during World War II.

William T. Lovick, 1958B

Mr. Lovick died in Beverly Hills, FL, on May 2, 1986, at age 53.

Born in Duluth, MN, Mr. Lovick entered Princeton Seminary in 1955 after graduating from Whitworth College (Spokane, WA). While at Princeton, he served as student assistant at Lawrenceville Presbyterian Church (NJ). In 1958, he was ordained by the PCUSA and called as assistant pastor of Westminster Presbyterian Church in Grand Rapids, MI.

James R. Deemer, 1960G

Mr. Deemer, a Presbyterian minister who worked for more than a decade with the Board of Foreign Missions in the Sudan, died on June 22, 1986, at age 64. He was living in Long Beach, CA.

As a young man, Mr. Deemer, a native of Bakersfield, CA, worked for a brief period as a farmer in Pennsylvania before his graduation from Sterling College in Kansas in 1948. In later years, he pursued graduate work at Princeton University and UCLA. He earned his Th.M. degree from Pittsburgh-Xenia Seminary in 1950.

In 1950, after graduating from Pittsburgh-Xenia Seminary, Mr. Deemer became a volunteer for the Board of Foreign Missions in Omdurman, Sudan. He went on to serve until 1964 as a missionary in the Sudan both with the Board of Foreign Missions and COEMAR. In subsequent years, he was pastor of the First Presbyterian Church of Long Beach, CA, and a missionary with Inner-City Ministries. He was also chairman of Church World Service in southern California.

Births

Sean J. to George P. Morgan (45B) and Clara, August 29, 1986.

Hannah M. to Robert A. Edmunds (74B) and Susan, November 13, 1986.

Martin R. to Steve R. Wigall (77B, 78M) and Loleata, November 12, 1986.

Paul H. to David M. Moore (77B) and Mary, August 2, 1986.

Sara A. to David C. Scott (78M) and Carol Benz (80B), April 24, 1986.

Sara B. to Gary Dorrien (79E) and Brenda Briggs (79B), January 2, 1986.

Garrett C. to Scott G. Loomer (80B) and Carol Fleming (80B), September 29, 1986.

Rachel to Philip J. Reed (81B) and Mary "Cindy" Shepherd (81B), March 6, 1986.

Kathryn S. to Michael G. Ireland (82B) and Judy, January 14, 1986.

A girl to John M. Reutter-Harrah (82B) and Susan.

Peter A. to Ara R. Guerguezian (83B) and Evelina, August 6, 1986.

Paul to Robert G. Brennan, Jr., (84B) and wife, February 7, 1986.

Abigail C. to Robert J. Maravalli (84B) and Kelli (85E), February 22, 1986.

Zachary J. to Glen J. Hallead (86B) and Carol.

Emma S. to Stephen Mathonnet-Vander Well (86B) and Sophie (86B), November 16, 1986.

Weddings

Paul H. Merkle (39B) and Edith L. Fields

Robert D. Baynum (54B, 66M) and Jane Elliott

Gilbert J. Horn (65B) and Elizabeth B. Hamilton

Ralph W. Milligan (73M) and Rosanne Travis

Samuel E. Underwood (80M) and Ellen Evans

William P. Campbell (83B) and Linda Kuban

Linda Westerhoff (83B) and Thomas Maconochie

Stephen D. Hay (85B) and Cynthia J. Cable

Gifts

IN MEMORY OF:

The Reverend Dr. Arthur M. Adams ('34) to the Arthur M. Adams Scholarship Endowment Fund

E. Stanley Barclay to the William Harte Felmeth Chair in Pastoral Theology

Lillian Brown to the Bryant M. Kirkland Scholarship Endowment Fund

Dr. Calvin Calmon to the Calvin Calmon Biblical Studies Fund

Norma Clarke to the Education Fund
The Reverend Alfred H. Davies ('44) to the Education Fund

Elizabeth D. Dominick to the Elizabeth D. Dominick Memorial Scholarship Fund

Emily S. Duprat to the Education Fund

Adam Eberhardt to the Scholarship Fund

The Reverend Dr. Peter K. Emmons ('15) to the Education Fund

Frances Gordon Hellegers to the Class of 1937 Anniversary Gift

The Reverend Dr. Seward Hiltner to the Hiltner collection in Speer Library

The Reverend Joseph Curtis Hodgens ('42) to the Capital Campaign Fund—Speech Studios

Stanley P. Lamberton to the Education Fund

Dorothy Lederer to the Bryant M. Kirkland Scholarship Endowment Fund

George W. Loos, Jr., to the Scholarship Fund

J. Andrew Marsh and Frank Marsh to the Education Fund

The Reverend Robert A. Murphy ('43) to the Alumni/ae Roll Call

The Reverend Dr. Robert A. Reighart ('51) to the Education Fund

Dr. Christopher Tang ('42) to the Education Fund

The Reverend Dr. Raymond C. Walker ('10) to the Education Fund

Jamie Ralph Watts ('65) to the Alumni/ae Roll Call

The Reverend Robert A. N. Wilson ('26) to the Education Fund

IN HONOR OF:

The Reverend Dr. Sandra R. Brown ('80) to the Seward Hiltner Chair in Pastoral Theology

The Reverend Twining F. Campbell, III ('83); The Reverend Martha MacLean Campbell ('83); The Reverend David C. Campbell ('82) to the Education Fund

The Reverend Malcolm R. Evans ('51) to the Scholarship Fund

Frederick F. Lansill, Vice President for Financial Affairs, and Carol J. Lansill to the Education Fund

Elfriede R. McArthur to the Elfriede R. McArthur Scholarship Endowment Fund

The Reverend Dr. David B. Watermulder ('45) to the Scholarship Fund

Continuing Education Calendar

FEBRUARY

- 1-6 Managing the Unconscious Dynamics of Congregations (John C. Talbot)
- 2 Costly Hope: Biblical Perspectives on Suffering and Hope (J. Christiaan Beker)
- 9-11 When Church and State Go Abroad (Bruce Nichols, Ian M. Hay, and Bryan Hehir)
- 9-12 Preaching Justification by Faith Today: A Study of the Letter to the Galatians (Thomas W. Gillespie)
- 16-18 Biblical Images of Women and Men and Their Evolution: A Challenge for the Church Today (Lois Gehr Livezey, Clarice Martin, and Kathleen McVey)
- 23-26 Themes in the Book of Job (Solomon S. Bernards and Ruth S. Bernards)

FEBRUARY

- 23-26 OFF-CAMPUS SEMINAR—SOUTHEAST
The Journey of Faith (Diogenes Allen)
Three Letters from John (Suzanne P. M. Rudiselle)
- 24-25 Neuro-Linguistic Programming (NLP) (Pneuman/Bruehl Associates)

MARCH

- 2 Wholistic Health Care and Ministry (Mark Laser)
- 2-5 The Soul of Effective Preaching (Bryant M. Kirkland)
- 5 How Separate is the Separation of Church and State?
- 8-13 Personal Leadership and Organizational Effectiveness (John C. Talbot)
- 9-12 Ministry at Work (Thomas G. Lewis)
- 9-12 Christian Education in Smaller Congregations
- 10-19 TRAVEL SEMINAR—Transformative Education: Immersion Seminar for Educators and Leaders of Educational Travel Experiences (William B. Kenney, Robert A. and Alice F. Evans)

MARCH

- 16-19 The Family Life Cycle and Pastoral Care (Kenneth R. Mitchell, Herbert Anderson)
- 23-26 Contemporary Moral Issues (Peter J. Paris)
- 23-26 The Theological Unity of the Book of Isaiah (Bernhard W. Anderson)
- 30-Apr. 2 Preaching the Parables of Jesus (Thomas G. Long)
- 30-Apr. 2 A Fifth of Luke: Passages Unique to Luke's Gospel (F. Dale Bruner)

For information, contact:
Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
(609)921-8198

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542

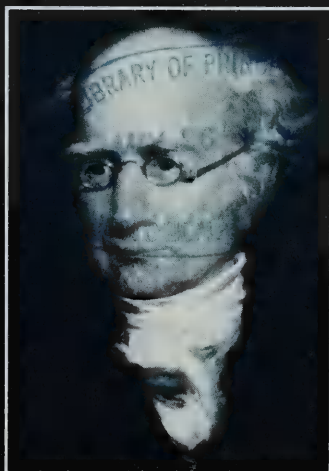
Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 190
Princeton, NJ

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

"Before marriage, as well as afterwards, exercise great delicacy in conversing with females."

"It is of great importance to a . . . clergyman . . . to learn the art of OPPOSING ERRONEOUS SENTIMENTS . . . When you find yourself constrained, however, to give utterance to your dissent, let it be done mildly, respectfully, and in a manner fitted to win, rather than to revolt, the errorist."



" . . . a sermon of more than an hour long, though preached by an angel, would appear tedious, unless the heroes were angels too."

" . . . Eat slowly; gently; without that smacking of the lips, and that noisy motion of the mouth, which are expressive either of extreme hunger, or vulgarity, or both."

"Avoid a haughty and authoritative manner in conversation."

On Ministers and Manners

Volume XXVI, Number 2

Spring 1987

Spring 1987





CONTENTS

Features

The New Stuart Hall Arrives with Spring 4

Advice to a Young Pastor
Letters from Samuel Miller still contain sound advice for pastors
By Arthur M. Byers, Jr. 6

Mission to Bogotá
A PTS librarian combines skills with enthusiasm for mission
By Helene Gittleman 8

Bits, Bytes, and the Bible
Computers are helping PTS scholars and students
By Peter Larson 10

The Invisible Ministry
After several careers, a chaplain is preparing at PTS for still another
By Nathaniel Hartshorne 12

Christine Smith: A PTS First
By Barbara Chaapel 14

Departments

News in Brief	2
Faculty Notes	16
Emeriti/ae	17
Class Notes	18
Obituaries	22
Weddings	24
Births	24
Gifts	24

Editor, Nathaniel Hartshorne
Ass't. Editor, Helene Gittleman
Art Director, Jim Stevenson
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542

On the cover: Dr. Samuel Miller, author of *Letters on Clerical Manners and Habits*, 1827. Portrait by John Neagle was photographed by Rebecca Leckrone.

A Message from the President

Dear Colleagues:

With its commencement in June of this year, the Seminary will complete 175 years of service to the Church. Measured in terms of "Old World" histories, that makes it a relatively new institution. In its American context, however, the Seminary is merely 36 years younger than the Declaration of Independence and only 24 years the junior of the Constitution of the United States. Its life, in other words, spans the greater part of our national history.

Authorized by the Twenty-fourth General Assembly (1811), the Seminary opened its doors the following year to three students. Since then, over 18,000 graduates have gone forth to serve Jesus Christ in a variety of ministries across the land and around the world. Over half our alumni/ae are living today and the great majority of these remain in active service to the Church.

With a deep sense of gratitude to God for the grace which continues to sustain, enliven, and guide its ministry, the Seminary will celebrate its anniversary this coming year in a variety of significant ways. We trust that many of you will be able to return to the campus for these special events.

It is said that Christians live between memory and hope. We remember our biblical, ecclesiastical, and institutional past because it grounds our faith in the promises of God which direct us to the future and encourage us to live and serve in the hope of the ultimate victory of God's redeeming purpose for the whole creation. In this confidence, the Seminary commemorates this milestone along the way of its institutional pilgrimage and trusts that it will continue to serve as an effective instrument in the hands of the living Lord.

With thanksgiving for the Seminary's past and confidence in its future, I remain

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie



News in Brief

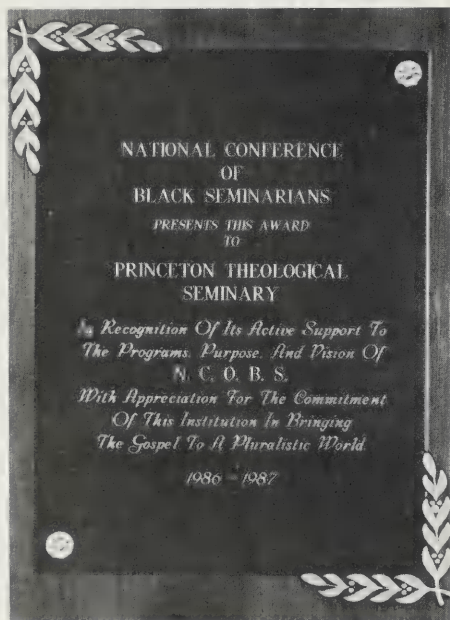
New Alumni/ae Association Officers

At their meeting in January, the members of the Alumni/ae Association Executive Council nominated Robert W. Battles, Jr., and Anne Foster Myers for president and vice president, respectively, of the Alumni/ae Association. The nominations will be voted upon by the association at the Alumni/ae Reunion.

Battles ('64), who has been serving as vice president since 1986, is pastor of the Glading Memorial Church in Mt. Clemens, MI. Myers, who earned an M.Div. degree from PTS in 1978, is pastor of the Great Conewago Presbyterian Church in Gettysburg, PA.

Award to PTS

Among the awards given at the 9th National Conference of Black Seminarians (NCOBS) at Vanderbilt University Divinity School in March was one to Princeton. The award was



given for the institution's support of the NCOBS as well as its commitment in presenting the Gospel in a pluralistic world. The award was presented to President Thomas Gillespie by Floyd Thompkins, Jr., president of NCOBS.

Stewards Meet at Princeton

Twenty-nine stewards met at Princeton on February 3 and 4 for the annual Class Steward Workshop.

Chase Hunt, director of development, reported that the 1986 Roll Call campaign generated nearly \$120,000 from 2,005 donors, which represents an increase of 21 percent over 1985 and a 32 percent increase in donors. Dean Foose, president of the Alumni/ae Association, was reelected campaign chairman. The campaign began on March 12 and will end on June 30.

Three Conferences at PTS

The PTS campus was unusually active this spring as the Seminary was host to, or co-sponsor of, the three conferences described below.

Do seminarians need philosophy? According to the Association of Theological Seminaries, the number of individuals teaching philosophy in theological seminaries has declined in the past 20 years. In 1967, the figure was 55. In 1977, it was reduced to 35. In Roman Catholic seminaries, they add, the study of philosophy is no longer required prior to or during seminary education.

In response to this situation, which—it is believed—continues to deteriorate, an ecumenical conference took place March 27 through 29 on the role of philosophy in theological education. Held at the Center of Theological Inquiry in Princeton, NJ, the conference was sponsored by the Center of Theological Inquiry, Princeton Theological Seminary, and the Luther I. Replogle Foundation.

The purpose of the meeting, explained Diogenes Allen, Stuart Professor of Philosophy at Princeton and co-director of the conference, was “to improve the role of philosophy in theological education and preparation for the priesthood and ministry.” The directors of the conference, he added, believe that “it is very difficult to read a major theologian intelligently and to understand the central teachings of the Christian faith without some philosophical knowledge.”

In addition to serving as co-director of the conference, Allen was also a speaker. He presented the views of the main line Protestant tradition, while Richard Mouw of Fuller Theological Seminary represented the evangelical tradition and Robert Sokolowski of Catholic University of America spoke of the Roman Catholic

tradition.

Others who participated in the meeting included James I. McCord, chancellor, Center of Theological Inquiry; Thomas W. Gillespie, president, Princeton Theological Seminary; and Charles Kavanagh, executive director, Seminary Department, National Catholic Educational Association.

On the separation of church and state: On March 5, a federal district judge in Alabama ordered more than 40 textbooks removed from the state's public schools on the grounds that they represented an unconstitutional intrusion of religion into the schools. That same day, on the Princeton campus, a group of rabbis, Christian clergy, lawyers, and scholars met for a day-long seminar to address a question that seemed directed at Alabama: “How separate is the separation of church and state?”

The conference was sponsored jointly by Princeton's Center of Continuing Education and the New Jersey Region of the National Conference of Christians and Jews. It featured a dramatic presentation by Bentley Anderson, actor/director and associate professor of theater and communication at Virginia Wesleyan College. Anderson, dressed in a period costume that included spectacles and a wig, appeared as James Madison presenting the Virginia Statute for Religious Freedom, written by Thomas Jefferson, to the Virginia General Assembly in 1786.

The keynote speaker at the conference was A.E. Dick Howard, professor of law and public affairs at the University of Virginia, who spoke on “The Road from Monticello: Church and State in America.”

There was also a panel discussion featuring Rabbi Marc H. Tanenbaum, director of the International Relations Department of the American Jewish Committee, a member of the advisory committee of the President's Committee on the Holocaust, and the only rabbi to attend Vatican Council II; Stanley N. Katz, president of the American Council of Learned Societies and senior fellow of public and international affairs at the Woodrow Wilson School; and Ann McHugh, partner of the law firm Pel-

lettieri, Rabstein, and Altman, and formerly staff counsel to the New Jersey chapter of the American Civil Liberties Union.

Seminary women discuss struggles and aspirations: The Women's Inter-Seminary Conference (WISC) first met 15 years ago as a support group for women seminarians across the country. Being pioneers in their field and small in number, they faced problems such as isolation and a lack of role models for themselves both as seminarians and ministers. Today, with the number of women enrolled in American seminaries significantly greater than before, these issues have become less pressing. They have, though, been replaced by new concerns of American women seminarians, such as the need to challenge hierarchical and patriarchal structures in the Church and the value of embracing feminist theology and liturgy.



The emphasis at the WISC conference was on conversation—on hearing and discussing rather than simply listening to lectures.



Kevin Birch

Spring speaker: Father Charles Curran, professor of moral theology at Catholic University of America, was Frederick Neumann Lecturer at PTS on April 23. Curran, author of numerous books on Christian ethics, was censured by the Vatican last year for his views on the church's teachings on such issues as divorce, homosexuality, and pre-marital sex. His lecture topic: "Catholic Social Ethics and Personal Ethics: A Methodological Comparison."

On April 3rd to 5th, 300 of these women seminarians met on the Princeton campus to share their stories, celebrate their achievements, worship together, and, as one participant put it, replenish their energy, at the 15th annual Women's Inter-Seminary Conference.

"Women pile into cars and travel enormous distances [to attend each year]," says Susan Craig, a Princeton M.Div. student who, along with fellow Princeton seminarians Lynn Elliott and Judith Walker, served as a co-coordinator of this year's conference.

The interfaith, interracial event is held once a year on a different seminary campus, with locations chosen in various sections of the country to accommodate women from across the states.

Sharing, not lecturing

A distinguishing aspect of this year's program—"Inheriting Our Mothers' Gardens"—was its emphasis on sharing and, in particular, on using conversation as a means of transformation.

Explaining why a "conversational model" was used to structure

the conference, Craig said that participants "come to a fuller sense" through hearing and discussing than by simply listening to lectures. Four noted feminists who attended the event participated not as keynote speakers or lecturers but as "conversationalists," discoursing among themselves and with the women seated around them. They spoke from a variety of cultural and ethnic perspectives—black, Hispanic, Asian, and white—and were, respectively, women theologians Katie G. Cannon, Ada Maria Isasi-Diaz, Pui Lan Kwok, and Letty M. Russell. Russell, a professor at Yale Divinity School, was one of the founders of WISC.

There were also workshops of about 25 women each and smaller discussion groups. The workshops focused on a wide range of topics including finding a job, lesbian faith, sources of Jewish women's spirituality, and the creative use of music in women's ministry.

This event "encourages the change that comes when we realize we are not alone and when we realize the richness and diversity in the sisterhood," explained Ms. Craig. "It's a chance to weave the strands of our different traditions together."

A New Stuart Hall Arrives with Spring

When students returned from spring break in March, they attended their first classes in a newly renovated Stuart Hall. They found new windows, brighter lighting, and an elevator. The main lecture hall now has upholstered seats raked upward from the stage as well as video and sound systems with hookups in other classrooms. The old Speech Studios on the third floor are now seminar rooms, and in the basement there are lockers and a comfortable lounge for off-campus students.



Kevin Birch

The former Speech Studios have been converted to eight seminar rooms such as this one.



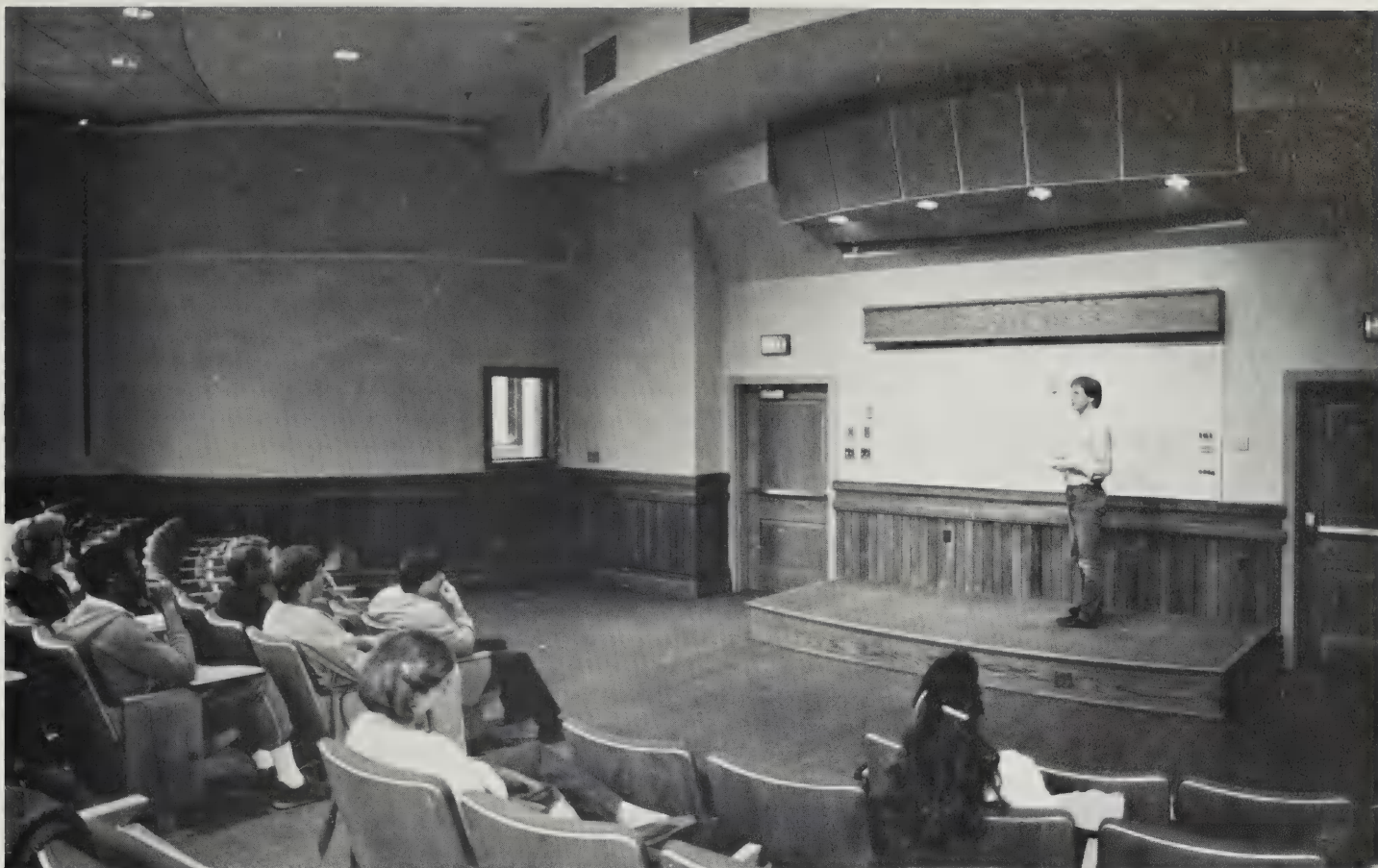
Kevin Birch

The new look: brighter lighting, more space



Kevin Birch

For off-campus students, the lounge offers lockers and a place to study and meet.



Kevin Birch

Events in this lecture room or anywhere else in Stuart Hall can be recorded by video and audio equipment in the control room at left.



Kevin Birch

Renovated classrooms have indirect lighting and moveable seats. The original wainscoting was removed, refinished, and reinstalled.

Advice to a Young Pastor

Letters from Samuel Miller still contain sound advice for pastors

By Arthur M. Byers, Jr.

During a visit to Old Sturbridge Village in Massachusetts a few years ago, I noticed that the guide in the Parson's House kept referring to an old leather-bound volume entitled *Letters on Clerical Manners and Habits Addressed to a Student in the Theological Seminary at Princeton, N.J.* Its author, I discovered, was Samuel Miller, D.D., who served as professor of ecclesiastical history and church government for 36 years at Princeton and for whom the chapel was named. The book's publication date was 1827.

This book presents an interesting picture of the manners and customs of the times. It also reveals a quiet observer of manners and habits who understood his contemporaries, one who knew that although manners change, human nature remains much the same. A pastor's heart still speaks to those who hear.

The Value of Good Manners

Miller makes it clear in this book that by proper clerical manners he does not mean "those starched, artificial, formal manners, which display constant effort and restraint; or those ostentatious, splendid, and graceful refined manners, which are formed upon more worldly principles; which qualify their possessor to make a distinguished figure in a ball-room, . . . and which manifest that he has studied *Chesterfield* more than his Bible." In fact, Miller asserts, ". . . many persons who pass for well-bred, and even highly bred, in such scenes, are among the most disgusting and troublesome, and, of course among the worst bred people in the world. But my object is to recommend those manners which become the *Christian Gentleman*: which flow naturally from the meekness, gentleness, purity, and benevolence of our holy Religion; and

which both the precepts and examples of the Bible equally recommend."

On Offensive Personal Habits

"Giving no offence in any thing, that the ministry not be blamed (2 Cor. 6:3)" introduces Letter III on offensive personal habits. Of these, he writes, "... the first that I shall mention, is



that . . . of **SPITTING ON THE FLOORS AND CARPETS** of the apartments in which you are seated. This is a habit with which Americans are constantly reproached by those Europeans who travel among us, or who have occasion to remark on our national manners." There follows a vivid description of those who habitually chew or smoke tobacco who "have rendered their immediate neighborhood intolerable, in parlour or in the pew in church . . . and, in some instances, even compelled persons of delicate feelings, especially females, to leave the room, or the pew, and retire in haste to avoid sickness of stomach." So much for the frontier

quality of early American behavior.

Here are some other bits of advice on manners: "Let me say, then, that the young man who is in the daily habit of taking *any portion* of ardent spirits, especially before breakfast or dinner, even if it be ever so small, is in an extremely perilous habit . . . one who is in health, and who is under forty years of age, ought never, as a system, to drink any thing stronger than water."

"Guard against **LOUD OR BOISTEROUS LAUGHTER** in company. It is a mark of ill breeding . . . The practice, by no means infrequent, of **COMBING THE HAIR** in company, is quite exceptionable. It is an offense against delicacy and cleanliness, and ought always to be performed in private. . . . The practice of **YAWNING** in company, ought, as far as possible to be avoided. It looks as if we were weary of our companions. . . . As to picking your teeth with the fork which you employ in eating (which I have sometimes witnessed) I presume your own sense of propriety will instinctively revolt from it, as peculiarly offensive."

There is a section on how to sit in company which advises against lifting one or both feet and placing them on a neighboring chair. Young pastors should learn "the art of **HABITUALLY SITTING IN AN ERECT POSTURE**. . . . If you cannot sit ten minutes without throwing yourself into the recumbent, or semi-recumbent postures, to which we see the young and healthy constantly resorting; what will you do in the feebleness of old age? How will you sit at three score and ten?"

There is an interesting section on conversation, about talking too much, excessive silence, talebearing and tattling, prying into the secrets of families. One should be aware of

haughtiness in conversation, controversy, and losing one's temper in conversation. "Seek all convenient opportunities of **CONVERSING WITH THE EMINENTLY WISE AND GOOD, AND OF LISTENING TO THEIR CONVERSATION.**"

Taking his cue from Colossians 4:6 ("Let your speech be always with grace seasoned with salt."), he introduces the subject of religious conversation. "It is an *error* to suppose that religious conversation *must* be introduced on all occasions, and in all companies, indiscriminately, whether the time, the character of the persons present, and the circumstances, favor it or not. . . . Cultivate the important art of **INTRODUCING CONVERSATION ON THE SUBJECT OF RELIGION IN AN EASY AND HAPPY MANNER.** One of the greatest difficulties attending this whole subject is to *begin* well. . . . In conversing on the subject of practical religion, especially with those who are not well informed on the subject, be sparing in the use of technical language which many employ. I refer to the number of phrases of standing use in many pious circles, which, although the meaning intended to be conveyed by them is undoubtedly correct and important, are yet so remote from ordinary language, that they sound strangely, not to say unintelligible, out of the circles to which I allude." Among such



phrases cited by Dr. Miller are "struck under conviction," "in the pangs of the new birth," and "brought through under conviction."

Miller strongly advocates visiting. He advises his readers to visit

systematically and to precede their visits by prayer; to visit the poor as well as the rich; to be as instructive and interesting as possible and be particularly attentive to children and young people; keep a record of these events and persons, and go in the company of an elder, perhaps more than one. Be always ready to visit the sick. Do not wait to be sent for. Such counsel reflects a pastoral care and concern which is valid for any person's ministry.

Four of Miller's letters deal successively with habits in the Seminary, in the study, in the lecture room, and in the pulpit. He urges his readers to cherish a deep sense of the importance of theological science and a close attachment to the ministerial office. Leave nothing 'til well done. Select favorable hours for greatest exertion. Make a suitable selection of light reading. Study with pen in hand.

Conduct in Presbytery Meetings

I have shared with a presbytery executive the text of the chapter on conduct in church judicatories and discovered that the nature of people, ministers, and presbytery meetings has constant elements across the years. Some examples: "Prepare yourself for such meetings . . . be punctual . . . give yourself wholly to the business of the meeting . . . know the rules of the body . . . speak very little the first two or three times you are seated in the higher judicatories . . . let the more aged and experienced speak first . . . and guard against very frequent and long speaking, at any age. . . . Everything that is to be well done ought to be well prepared out of doors before it is introduced. . . . Never exult in triumph over an adversary, and if you fail to gain a cause which you advocate, be mild and submissive. . . . If you are ever chosen to be moderator of the General Assembly or of any of the higher judicatories, con-

sider yourself as one called to a very responsible station and address yourself to its duties with much humility, seriousness and prayer. . . . After having read over the foregoing counsels, do not imagine that it will be easy to follow them. It is one of the most difficult things . . . to follow the best and plainest of rules. . . ."

On the subject of women, Dr. Miller has these words of advice (among many others): "Happy, indeed, is that minister of the gospel, who, by wisdom, fidelity, prudence, and Christian delicacy, is enabled to conciliate the esteem, and to acquire and maintain the unlimited confidence of his female parishioners, and other persons of worth of that sex, with whom he may be called in Providence to associate." While allowing that some clergymen "ought never to marry," he points out that, in general, those ministers who are "settled" should consider marriage their duty as well as their privilege and warns them not to be hasty in the matter. He urges readers to "SEEK A WIFE OF UNFEIGNED AND ARDENT PIETY" . . . one with "GOOD SENSE AND PRUDENCE" but to guard against



"THE ADVICE AND INTERFERENCE OF NOTORIOUS MATCH MAKERS."

A Plea for More Copies of This Book

After being introduced to this volume of letters at Sturbridge Village, I came across another copy in Speer Library and have since acquired a copy of my own. But I continue to search for additional copies. If any graduate of the Seminary has a copy that is no longer needed in the pastoral library or can point me to a copy somewhere else, please communicate with me through the *Alumni/ae News*. This is an interesting piece of Princetoniana which I hope to collect.

Arthur M. Byers, Jr., is secretary of the Seminary, emeritus.

Mission to Bogotá

A PTS librarian combines skills with enthusiasm for mission

By Helene Gittleman

For two weeks last November, Sharon Taylor, Princeton's collection development librarian, put together a library under circumstances quite at odds with her usual situation. In Bogotá, Colombia, she helped catalog a 2,000-volume collection at the Seminario Teológico Presbiteriano, which is now six years old.

Her two weeks of mission work at the seminary began as an idea she had for a leave of absence. Both a librarian (she received her master's degree in library science from Florida

State University) and a student of theology (she earned an M.Div. from Reformed Theological Seminary and a Th.M. from Princeton), Sharon had

"Take warm clothes and be ready for an adventure," Taylor's pastor friend advised her. He was right.

been interested in mission work since her college days. But she had not been able to figure out how to use her professional skills as a librarian to

pursue her interest in "seeing the Gospel furthered in the rest of the world." That is, until last October when her former pastor, recently returned from a visit to Colombia, informed her that the staff at the Bogotá seminary needed someone to help set up a library. (It would be volunteer work, but they would provide room and board.)

Taylor requested a leave of absence to take on the task. Princeton, in response, offered her not only the two weeks abroad, but agreed to provide both her salary and airfare. It



As a mission worker at the Bogotá library, Taylor furthered Princeton's commitment to sister institutions in the Third World.

was, President Gillespie explains, "an opportunity to share some of Princeton's personnel resources with sister institutions in the Third World" and to continue a tradition that began with John Mackay, whose strong commitment to Latin America led him to serve there for many years as a missionary before he came to Princeton.

No Small Education

For Taylor, whose vision of Bogotá was of adobe houses and peasants with little donkeys, the trip was no small education.

"Take warm clothes and be ready for an adventure," Taylor's pastor friend advised her. He was right.

"It was scary," she says. Because of the country's unstable political situation and threats by guerrillas on the lives of government officials, there were soldiers everywhere in downtown Bogotá. In the 40-minute walk from her apartment to the seminary, she'd feel the tension of the military presence in the city, of the soldiers with "gun in hand and finger on trigger."

The seminary is near the downtown area of Bogotá, a sprawling modern metropolis of over six million people that shares problems with large cities in the States: poverty, homeless people, street crime. An old building contains the entire institution. Administrative staff and faculty are in three small offices; a large room serves as dining room, study hall, and chapel; and the rest of the building consists of three classrooms, the one-room library, a kitchen, and dormitory space. In the courtyard, there is a stone cistern used for washing dishes and clothes.

Taylor found how different life is for seminary students in Bogotá compared with their counterparts in Princeton. Most of the 40 or so students there—who are generally between 19 and 21 years old—are from backgrounds of relative poverty and have not had the opportunity to attend college. Besides washing their own dishes and clothes, they also help maintain the seminary's buildings. Many lack the financial resources to

buy their own books. This is one reason that developing the library at the seminary is so critical, for frequently the only copy of a required text available to students may be the library's copy, which students must share.

Perhaps one of the most difficult requirements for these seminary students is that they must often read texts written in English since relatively few of the advanced works in theology have been translated into Spanish.

These are "very diligent students," says Taylor. As a result of the field education work they do on weekends (as well as efforts by graduates), the seminary has already helped to start four or five new Presbyterian churches in Bogotá.

Her own day-to-day work was characterized by the challenge of having to return to basics in terms of equipment and methods. When she arrived in Bogotá, there was already a library, but it was organized according to an old classification system, loosely based on the Dewey Decimal System. She set to work rearranging the books into subject orders that more precisely follow the Dewey system and she weeded out titles that were extraneous to the collection.

But what to do with 2,000 books and no resources to computerize the printing of bibliographic cards? Taylor explains that in setting up a card catalog, it might be necessary to provide between 4 to 10 bibliographic cards for each title. But without a computer, the only alternative was to type the cards on a manual typewriter. (The job is yet to be completed.)

Improvisation was a daily necessity. For example, they found ways to cope without supplies such as card catalog drawers (they used metal file drawers instead) or pockets to hold due date slips in books.

Serving Latin America from Princeton

Although she's home again, Taylor's job is not yet over. Speer Library's computer is providing cataloguing information for some of the titles in the Bogotá library, which she will send them. She also plans to send them

duplicate copies of books and periodicals received by the library.

Taylor is excited about the work she accomplished in Bogotá, helping to shape a seminary library out of cartons and shelves of books. Her trip, she feels, gave her a greater sense of affinity with Princeton. The many titles of books by current or former Princeton professors such as Bruce Metzger, George Hendry, Samuel Moffett, and John Mackay she found in the Bogotá library made her realize how significantly Princeton has influenced the development of the Presbyterian Church worldwide. "It really did make me proud of Princeton," she says.

Finally, she returned to Princeton with renewed enthusiasm for Speer Library's Latin American Project, an effort to expand the library's collection of post-World War II materials in Latin American theology—a research collection that is already one of the most comprehensive of its kind in North America. Taylor says that while some parts of the trip "were hard," she had a great time.



Time out with the seminary's president

She is, however, glad to be back in Princeton. She's thankful to have acquired new insights into the needs of the Church worldwide and to have the opportunity to continue serving these needs through her work at Speer Library.

Helene Gittleman is assistant editor of the Alumni/ae News.

Bits, Bytes, and the Bible

Computers are helping PTS scholars and students

By Peter Larson

In John Updike's latest novel, *Roger's Version*, a brash young scholar claims that his computer will prove the existence of God. Eventually, he persuades a divinity school to fund the project.

"God is breaking through!" the scholar boasts breathlessly. "They've been scraping away at physical reality all these centuries, and now the layer of the little left we don't understand is so fine God's face is staring right out at us."

It is unlikely that computers will ever prove the existence of God. But at Princeton Seminary, computers are shedding new light on the Bible. Armed with laser scanners and compact disks, scholars are unlocking the secrets of the Bible and in several years will be able to use computer technology to analyze the Dead Sea Scrolls.

"It's been a revolution," notes J. J. M. Roberts, William Henry Green Professor of Old Testament Literature. "Three years ago, hardly any of us owned computers. Now, it's unusual not to own one."

Signs of the computer revolution are evident across the PTS campus:

- Speer Library recently installed a \$4,000 personal computer ("Ibycus") for biblical research. The machine "reads" a compact disk containing Hebrew and Greek versions of the Old and New Testaments, the Septuagint, virtually every major work of classical Greek literature, and miscellaneous Latin, Coptic, and Hebrew texts. Ancient works in Syriac, Ugaritic, and Akkadian—among others—will be added in the future.

- For the first time, the Seminary offered a course this year on "The Bible and the Computer," taught by visiting professor Richard E. Whitaker.

- Scholars translating the new Revised Standard Version of the Bible

are using a special program with their IBM-PC computers to produce their final draft.

- Many PTS students are now composing their Greek and Hebrew homework on computers, which allow them to switch languages with the touch of a button. Danny Dewalt, 24, an M.Div. student, uses his Apple computer to make Hebrew flash cards.

Some Bible scholars are resisting the new technology, but not Bruce Metzger, 73, George L. Collord Professor of New Testament Language and Literature, Emeritus, who is enrolled in the Seminary's computer class. "I decided that I couldn't live in the 19th century anymore," says Metzger. "I don't own a computer, but my son is pressuring me to buy one."

The vocabulary of Bible scholars also has changed. Now, they talk of bits, bytes, and bubble memory, the argot of computer hackers. The technology is becoming so important in biblical research that the Society of Biblical Literature has organized a special section to keep pace with computer developments.

From Typewriter to Ibycus

The technological evolution at PTS began with a machine designed by James Armstrong, registrar, professor of Old Testament, and acting librarian. When Armstrong began teaching Hebrew at PTS in the 1950s, his colleagues were still making up their examinations by hand. Convinced there must be an easier way, Armstrong conceived the idea of soldering Hebrew letters onto the keys of an ordinary typewriter. In 1961, the Seminary purchased the first such machine.

By far the most significant advance in the technical evolution at PTS is the Ibycus, which was invented by David Packard, scion of the Hewlett-Packard fortune. Packard,

who did graduate work in classics at Harvard, named his invention after a 6th Century Greek poet.

The Ibycus program allows the user to view a wide range of documents which can be summoned by means of a laser scanner that "reads" the compact disk. The computer also performs textual searches faster than any other PC.

Scholars who have used the Ibycus claim it vastly improves the speed and accuracy of their research. Word studies that once required hours of painstaking concordance work can be performed by the computer in a few seconds, then printed out in Greek or Hebrew.

The Ibycus also contains 10 "windows" in its memory, enabling scholars to work on 10 different screens simultaneously and to transfer material from one to another.

"I use one window for the Greek, one for the Hebrew, one for notes, and one for my manuscript," says Professor Roberts, who is currently writing a commentary on Habakkuk.

Whitaker: A Key Figure

One of the key figures who made the Hebrew Old Testament available in electronic form is Whitaker, who spent years on the project.

How do you teach a computer to speak Hebrew? "It doesn't matter to the computer what the language is," he says. "To the machine, it's just a set of internal, numerical codes. The main problem is for the human operator. The programmer tries to choose screen displays that will be intuitive to the person using the machine."

In 1967, Whitaker didn't know a thing about computers. He was working on his doctoral degree in religion at Harvard University when he ran into David Packard.

"Over a cup of coffee, I told him my problem," recalls Whitaker. "I

Ibycus: What it is, how you use it

"It's a lot better than spending time laboriously thumbing through books," says Princeton senior Bradley L. Stein. He is using Ibycus to help him write a paper on the meaning of the Ark of the Covenant in the Hebrew Bible. Ibycus gives him information more valuable than a simple concordance: it provides him with a printout of each reference to the ark and shows him the words or lines of text surrounding each reference.

The Ibycus computer was designed explicitly as a tool for students of ancient texts. Its program is internal (part of the machine), although software programs can be added.

But none of Ibycus' capabilities—from word processing to text manipulation—are unique to this machine. What, then, makes it special?

Mostly its convenience.

Ibycus provides a *package* of capabilities unavailable elsewhere. Using Ibycus, the scholar can retrieve ancient texts contained on the compact disk, do word processing, and manipulate the text. The flexibility with which one can perform various functions makes

Ibycus an especially attractive resource. The machine will allow one to type and print in Greek, Coptic, and Hebrew, as well as in English and all European languages. It will even allow one to type in Hebrew—from right to left—and then in English—from left to right—with ease.

At Princeton, students come and go on the second floor of Speer Library taking turns using Ibycus. The machine is in a room about the size of a closet. This is Richard Whitaker's unofficial office. (He has an *official* office, but he says he's never there.) Whitaker meets with students and helps them work out ways to harness Ibycus' capabilities to meet the intricacies of their research.

Phototypesetting with Ibycus

A number of projects involving classical texts have been possible largely because of this machine. Publishers such as the Jewish Publications Society and the American School of Classical Studies use an older, larger model of Ibycus to drive a phototypesetter with which they print their books and journals. The cost savings over traditional typesetting methods is considerable.

About 12 institutions, largely

universities, own the earlier, mini-computer model of Ibycus, while more than 50 of the recently introduced, less expensive, PC-sized models have already been purchased. They're manufactured by the Ibycus Corporation (P.O. Box 1330, Los Altos, CA 94022, tel. 213/274-8765). The compact disk containing ancient texts is available by "subscription" from an outside company (for about \$50).

What you can't buy, however, is the creativity to know how to turn this piece of hardware into a real helpmate. As Whitaker puts it, "you're limited by your ability to do programming and your ability to dream up projects that it can do."



Richard E. Whitaker

—Helene Gittleman

needed a concordance of the Ugaritic text and there wasn't one available." He was writing hundreds of index cards to put together a concordance. Packard, who was using computers to create a Latin concordance of Livy, offered to help.

Before long, Whitaker was hooked on computers. He supervised a project that converted the Nag Hammadi library, written in ancient Coptic, into electronic form. Today, Whitaker is overseeing the use of computers in the Dead Sea Scrolls project which is directed by Princeton professor James H. Charlesworth and is designed to publish in a single set of volumes a new translation of all the nonbiblical scrolls. "It's always

exciting to be in a newly developing field," he says.

The Ibycus is still being tested at Princeton (Packard—who lives one block from the Seminary—visits the campus regularly to tinker with the machine) and is available commercially.

The Ultimate Impact of Computers

How great an impact will the Ibycus and other similar computers have on biblical research? It's already clear that they are vastly improving speed and accuracy. But their ultimate effectiveness is still determined by their operators, not their microchips.

"The machine doesn't think for you," notes Roberts. "You have to

figure out how to ask meaningful questions to get meaningful answers. If you ask a stupid question, you get a stupid answer. The machine doesn't prove anything, and it doesn't add value to your argument."

The computer and its carefully recorded electronic library of ancient documents are, nevertheless, making an important contribution to scholarship. "In the history of the Old Testament, enormous care was taken to preserve the accuracy of the text," says Armstrong. "If those who were here 1800 years before us could see the computer, I think they would consider it an extension of their work."

Peter Larson is a second-year M.Div. student at PTS.

The Invisible Ministry

After several careers, a chaplain is preparing at PTS for still another

By Nathaniel Hartshorne

Since the summer of 1986, Geoffrey Moran has been working with the Speech Department at Princeton to prepare himself for an unusual ministry. It will, in a sense, be an invisible ministry for he'll not see his congregation and they'll not see him. Moreover, he'll have only four minutes each weekday morning and an hour on Sunday to communicate with them.

All this will take place this summer, when Moran begins his first tour of duty as a broadcast chaplain for the American Forces Network in Frankfurt, Germany. His congregation: servicemen and women and their families throughout Europe. In this capacity, he'll be responsible for producing six radio shows—five four-minute broadcasts and one hour-long one—every week.

Moran came to Princeton last year to find the kind of preparation he needed to meet the Army's requirements for a radio chaplaincy. He worked with Professor W. J. Beeners and media director Wayne Whitelock on writing and broadcasting scripts for the four-minute devotionals he will present each weekday morning. He did course work with Professor Hugh Kerr to plan his hour-long broadcasts as well as to think through what he'll be trying to accomplish theologically with his programs.

Meanwhile, Moran is preparing himself in another way on another campus. Two mornings a week, he's the host of "Jazz Morning," a three-hour news, weather, sports, and music show on radio station WBJB on the campus of Brookdale Community College in Lincroft, NJ, just moments away from his home in Tinton Falls.

A Circuitous Route to Princeton

Moran arrived at PTS by a circuitous route that took him through 12 years of active duty in the Army—seven of them as a chaplain and five years as an armor officer—and five years in the reserves as a seminary student and pastor. A graduate of West Point ('69), he served with a tank battalion in Germany and later with an infantry battalion in Vietnam during the final year of the war.

A member of the Disciples of Christ Church since his childhood in Salt Lake City, Moran left active duty in 1974 to enter The School of Theology at Claremont, CA. With credit earned for courses he took at New York Theological Seminary while still in the Army, Moran graduated from Claremont in three years with a D.Min. degree. He and his wife, Ruth Ann (Yale, B.D., '68, Claremont, D.Min., '81), also an ordained minister in the Disciples of Christ Church, copastored a small church in Reseda, CA, for two years.

About the time he'd finished his second year of parish life at Reseda, Moran received a call from the Army to return to active-duty chaplaincy instead of remaining in the reserves. Having invested nine years (four at West Point and five in the field) in military life, he decided to use that experience and expertise in his ministry. In 1979, he went back on active duty and after nine weeks of chaplain's training, reported for duty at Fort Ord in California.

Following His Right-Brain Tendency

It was while he was in troop ministry at Fort Ord that Moran began experimenting with multi-media worship services. "In Dr. Kerr's terms, I'm kind of a 'right-brain guy,'" he says.

"I always use a lot of pictures and slides and film." In his services, he had the chapel set up with a central screen on which once a month he would show a six-or seven-minute film and hold a discussion of it instead of a sermon. His services also featured music by a group (piano, bass, guitars, and flute) which he accompanied on drums. A musician since his adolescence, Moran has played drums with some kind of group or combo in almost every place he's been in his career.

It was partly this experience with media that led to his appointment to the Army's Chaplain Board, which consists of seven members, each of whom has a special area of expertise and all of whom provide research and consultation to chaplains throughout the world. Moran's work as audiovisual manager for the Army chaplaincy eventually led to work with the Armed Forces Radio and Television Services and to his appointment as broadcast chaplain in Frankfurt in 1986.

To prepare for his new assignment, Moran was required to study for one year at any institution he chose that could enable him to meet the Army's requirements. He wrote to 10 different schools (including Northwestern and the Annenberg School of Communication) but ultimately chose Princeton and Brookdale. He chose PTS, he says, "because of the Speech

Department and Bill Beeners, who does a lot of work with the Chaplains School in preaching." At Brookdale, he could get hands-on experience on the air with basic radio and television courses.

A Challenging Task

Moran's program in Germany will go on the air at 6:15 a.m. "The guys are getting out of bed, getting ready to go to work or coming back from the chow hall or physical training. Families listen to it; teenagers; a lot of people listen while driving to work. So there are a lot of different people in a lot of different settings." And the time is limited: each devotional has about three and a half minutes of talk plus some music in front and back.

How do you reach such a diverse audience in such a short time span? "You have to have a small enough kernel of thought you're trying to develop that you can get it done in the time allotted," he explains. "For example, I did a devotional on perspec-

tive, on keeping your perspective: how we can get bent out of shape on some issue and two weeks later you look back and realize how wound up you were and that it really doesn't make all that much difference."

Part of the strategy in writing these programs is to begin with what

Moran calls a "hook," a question or statement that gets the listener's attention and makes him or her decide whether this is worth listening to. One hook that seemed to work was on the question of "enough": when does one have enough money? enough friends? enough comfort or security? "I developed that and then used the teaching of Jesus: don't be concerned about tomorrow; tomorrow has enough worries of its own; let today's troubles be enough for today."

The trouble with some questions is that they may elicit the wrong answer. Moran says, "If I ask: 'Have you ever said to yourself that you hate the way you look in the mirror?' maybe 60 percent of the listeners would answer, 'No, I've never said that,' and they turn off. Even if the radio stays on, they've subconsciously turned off. You want a question to which almost everybody answers yes."

"You don't raise a topic you can't resolve in four minutes. Some things in marriage you have to be careful about. You don't want to open up a wound if there's tension and pain in a marriage. You don't want your program to open that up and then you're gone three minutes later and the man or woman has to suffer with that for the rest of the day."

When he first began writing his devotionals, each one took several days. Today, he finishes one in about four hours—three and a half pages on his word processor, which times out to about a page per minute. He practices on his tape recorder at home and then does the finished tape at the Brookdale radio station, recording the talk track first and then mixing in the 30 seconds of music at the beginning and end.

The 60-Minute Program

Moran's hour-long Sunday broadcast will include a good deal more music and a sermon. The sermons Moran preached when he first got out of seminary changed radically when he became a chaplain. "I've found preaching in Army chapels to be more

connected to people's basic needs than I did when I was in a local church. We delude ourselves into thinking that our congregations want to hear about the nuances of double-meaning Greek words in John's Gospel or something because they're religious folk who come back to our door week after week. So we tend to get more esoteric in our sermons and preach to the church. But Army chaplains have to ask themselves: what are the needs of these young soldiers? Preaching in an Army chapel is almost like back to basics: what are the big questions people are asking? Does somebody love me? What is this big life all about? How do I make sense of it all? What am I doing here? How do I meet my needs in life for friendship and love?"

Developing a Style

"The radio preacher doesn't have gestures, doesn't have eyebrows, doesn't have a twinkle in the eye, doesn't have a smile or a frown," says Moran. "That's the challenge: you have to make the voice convey those things. Dr. Beeners goes over a tape with me and points out things I've done that could be improved—like where my voice drops and should pick up or when there's too long a pause and it's dragging or when I need more pause to create more expectation. I have to find my own style. I don't think I've arrived at that point yet."

The Road Keeps Turning

One aspect of his life Moran has found appealing is its changeability. "I think I'm on the same road as when I took my ordination vows," he says, "but the road keeps turning." Although he's excited about his new tour of duty, he knows that up ahead there will be still another turn. "In another three years, the Army will have me doing something else," he says. "And that's exciting in itself."

A musician as well as a chaplain, Moran enjoys his "Jazz Morning" radio show.

Nathaniel Hartshorne is editor of the Alumni/ae News.

Christine Smith: A PTS First

By Barbara Chaapel



Christine Smith is a PTS first. When she began teaching as an instructor last fall, seminarians at Princeton had a brand new experience—being taught how to preach by a woman. The faculty was so committed to having this particular woman join their number as their first full-time woman homiletician that the Seminary offered her a contract in 1985, one full year before she could come to Princeton.

And Smith not only teaches preaching. She teaches spirituality and worship and poetry. She teaches the role of art and symbol in the Church's worship. And she is a feminist. "I think Princeton really invited me because of my academic interests and my commitments to feminist issues, to spirituality, to art," she says. "They wanted what was lacking in the curriculum."

The PTS faculty search committee found her at the Graduate Theological Union in Berkeley, where she was working on the Ph.D. she will receive this spring. But her call to teach in a seminary had much ear-

lier roots, in a Methodist church in a small Ohio town.

An Early Conviction

Smith knew that she wanted to be a minister when she was in high school. "No one in my family was a minister. I had never even seen a woman minister," she admits, "but the Church was central to my life and I deeply hoped that someday I would be ordained." That conviction deepened through college and seminary years. When she graduated with her M.Div. from Methodist Theological School in Ohio, she was committed to parish ministry.

For the next five years, she served two Methodist churches, first in Worthington, Ohio, then in Columbus. At the Epworth Church in Columbus, she had the then-rare opportunity to be a co-pastor, working with her male colleague to shape a team ministry where all pastoral responsibilities were shared. She fondly remembers that "innovative and wonderful congregation, committed to creative worship. We worshipped in an open room, with chairs we could move

around instead of pews. I learned from that church that worship and preaching can really be central to people's lives. Sundays were exciting and relevant."

She credits that congregation with focusing her particular calling to teach in a seminary and her subsequent decision to head for Berkeley to work toward a Ph.D. in proclamation and liturgy. "If worship and preaching are at the heart of a church, how can I make those faith experiences more vital?" was the question that guided her study. She grew to believe that worship should empower people in the transformation of the world and sustain the average person in working for social justice and making ethical decisions in the workplace.

What better way to influence the quality of worship and preaching in the local church than to teach future pastors? So Princeton became the setting for her ministry. And she does see herself as a *minister* here, a role encompassing both teaching and being a pastor. "I think Princeton seminarians deeply appreciate faculty and administrators who relate and teach pastorally. There are so many opportunities to be a pastor/teacher," she says, referring not only to counseling students one-on-one outside of class, but also to asking the right questions in class.

"I began one class by asking each student to write a cinquain (five-line) poem answering the question 'What painful reality is God calling you to weave into the tapestry of your life?'" she explains. "One student told me that there are few places at Princeton where these kinds of questions are asked. That's what I mean by a pastoral question—it concerns the whole person's life."

Smith's teaching is full of questions. She asks her students what their passions are, what they feel such conviction about that they are driven to give expression to it. She asks

them to read books like *The Painter and the Wild Swans*, a story about a painter who risked everything just to be able to paint the most beautiful thing he had ever seen, wild swans. Students who would be preachers must ask and answer such questions as what they would risk everything for, she believes. "These are the life-sustaining questions."

Smith's elective courses intrigue students with titles like *The Spiritual Life of the Preacher* and *Preacher and Poet Dialogue*. Future courses will include *Preaching and Imaginative Narrative* (a course using children's literature), *Preaching and Visual Art*, and *Preaching and Issues of Liberation Theology*. Her book lists include feminist poetry, Navajo Indian tales, and conversations with Nicaraguan writers—not a typical seminary syllabus.

A Commitment to Spirituality

She has a commitment to nurturing her own spiritual life and the spiritual life of others. "The spiritual life of the preacher has everything to do with the quality and content of preaching" is her beginning premise. In two presentations to teaching church groups at PTS, she has discussed spirituality—first, insights from traditional Christian spirituality, then, learnings from the spirituality of other cultures, including the Native American.

"Spirituality is not just for the individual," she says with conviction. "It is also what sustains our actions in society on behalf of the world. It is the way the preacher, indeed the Christian community, participates in the transformation of the culture. True spirituality puts us back *into* the world of political change, it does not separate us from it."

Her understanding of spirituality is modeled in her classroom. From a study of Navajo sacred space and time that was a part of her graduate work, she learned to value symbols as a way of transforming ordinary space into sacred space. "Symbols connect us to the divine, to the mysterious in life," she explains. So she often places a lighted candle and a simple cloth on a table in the room where she teaches. "Spirituality has everything to do with everyday

attentiveness just as the way classroom space or living space is arranged has everything to do with how we learn or how we live."

She continues: "The role of the pastor is to transform ordinary space into sacred space, ordinary events into sacred events, ordinary food into festive food."

Her own apartment on the Ten-nent campus makes evident her belief in symbol defining space. The living room walls are hung with paintings, baskets, and African battiks in shades of orange and brown. Ceramics grace the tabletops, and carpets and furnishings are of warm earth-toned fabrics and wood. On seeing the room, one student commented: "Chris is one of the few professors I know who have art, not books, in their living room." The anomaly reveals where Smith finds her source of strength: "This is a worship room for me, not a study room. It sustains me in my vision and my ministry."

As important to Christine Smith as her grounding in spirituality and symbol is her interest in feminist theology. Her doctoral thesis, "Weaving: A Metaphor and Method for Women's Preaching," suggests that there is a distinctive quality to women's preaching, or preaching from a feminist perspective. "Both feminist liberation theology and women's psychology have influenced how women understand intimacy, authority, and vision," she asserts, "and those understandings affect how they preach."

Attempting to define the distinctiveness, Smith explores two concepts that affect women's preaching. First, women bring a critique to the male-dominated theological tradition. She calls it "the feminist task of reweaving," explaining that women look at traditional God language, Christological issues, and biblical hermeneutics in new ways, sometimes with suspicion and constructive critique. Smith believes this approach deeply affects women's preaching.

Second, women bring a feminist vision to preaching that comes out of the feminist movement. This vision includes belief in the interrelatedness of all forms of human oppression, in the giftedness of all individuals, in global peace, and in ecological har-

mony. That some men have the same vision Smith readily allows, but she believes that "women have a distinctive, transforming vision in our day and society."

Her own feminist vision is rooted in experience, three experiences in particular. One was the UN conference on peace, equality, and development held in Nairobi, Kenya, in 1985, where she celebrated with 13,000 women from around the globe at the end of the International Women's Decade. Another was witnessing the Greenham Commons Women's Peace Camp outside of London. Finally, she participated in a women's spirituality group at Berkeley. "If one is a feminist," she concludes, "one is deeply influenced by experiences like these and that changes one's preaching."

Having recently defended this model of women's approach to preaching in her Ph.D. thesis, Smith looks forward to presenting it to her colleagues in a faculty seminar next year. She appreciates their support and critique.

The number of women on the PTS faculty (10), including women in every major department, is a real plus for Smith. "That was significant in my decision to come here," she confesses. "I like to believe that Princeton will add more women, and a greater number of ethnic minority faculty."

Meanwhile, she feels that as a teacher she must be continually open to perspectives on preaching different from her own. For instance, encouraging Korean students to preach in Korean. "Many of us at Princeton tend to expect Koreans to preach in the mold of the white American male," she acknowledges. "The dynamics for a Korean serving in a church with both English and Korean-speaking congregations can be incredibly difficult and complex. Yet all students receive basically the same training for preaching."

Because Christine Smith is willing to talk about such issues with her students and her colleagues, she will undoubtedly bring a new openness and creativity to the way Princeton students learn to preach.

Barbara Chaapel is director of public information at PTS.

Faculty Notes

"Temptation" was the focus of the retreat that **Diogenes Allen**, Stuart Professor of Philosophy, led in early January at the Third Scots & Mariners (Old Pine) Presbyterian Church in Philadelphia, PA. Later that month, he spoke both in San Francisco and New York on the subject of "Christian Values in a Postmodern Age" at the Trinity East/West conference for Episcopal clergy, which is held on both coasts to enable clergymen from the two areas to participate. In February, Allen traveled to Pompano Beach, FL, where he addressed attendees of a Center of Continuing Education seminar. He spoke on "The Journey of Faith." Finally, April marks the publication date of Allen's new book *Love: Christian Romance, Marriage, Friendship* (Cowley Publications, Cambridge, MA).

Richard S. Armstrong, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism, was a guest lecturer at Luther Northwestern Theological Seminary, St. Paul, MN, in January, where he delivered the George Aus Memorial Lectures, preached in the seminary chapel, and conducted an evangelism seminar. In February, he was plenary speaker and workshop leader at Congress 87 in Boston. This month, he will be presenting continuing education seminars at Dubuque Theological Seminary and at the Toronto School of Theology. For the second summer in a row, he will serve as resident theologian for the Seminary students working in the Summer Evangelistic Program of the Presbytery of Philadelphia.

Sandra R. Brown, assistant professor of pastoral theology, spoke in Houston, TX, last March on "Theology, Pastoral Ministry and the Crises of Life." Her address, which was one of the Parker Memorial Lectures, will be published by Pilgrim Press early next year. This month, she was co-leader at The Retreat for Presbyterian Military Chaplains of the Army, Navy, and Air Force and their families at Berchtesgaden, Germany. This summer, Dr. Brown will teach at the Uniting Church Theological Hall in Melbourne, Australia.



Sandra R. Brown

Donald Macleod, Francis Landey Patton Professor of Preaching and Worship, Emeritus, will deliver the Jameson Jones Lectures on Preaching at Duke University Divinity School in September. A volume of Macleod's original prayers delivered in the Princeton University chapel (*Princeton Pulpit Prayers*) is being published by Sunday Publications, Inc.

Clarice J. Martin, assistant professor of New Testament, served as worship leader for the National Presbyterian Staff Meeting held last month in New Orleans. The annual meeting provides



Clarice J. Martin

an opportunity for Presbyterian administrators and staff people to meet and discuss biblical and theological questions. The theme of this year's meeting was "Putting the Puzzle Together," with Paul's epistle to the Romans as the focus.

James H. Moorhead, Mary McIntosh Bridge Professor of American Church

History, conducted a five-week adult education course, "A Lenten Pilgrimage through Church History," at the Fanwood (NJ) Presbyterian Church in March and April. An article by Moorhead on "Theological Interpretations and Critiques of American Society and Culture" will be included in the *Encyclopedia of Religion in America* to be published soon by Macmillan.

The Restoring Word: Preaching as Pastoral Communication, by **J. Randall Nichols**, director of PTS's D.Min.



J. Randall Nichols

program, which was published by Harper & Row in January, has been chosen as a main selection of the Ministers Personal Library.

The Oberlin [College] - Shansi Memorial Association has been sending student representatives to teach in India since 1951. In April, Oberlin held an India Festival at which many of its two generations of India representatives met for the first time. The keynote speaker was **Charles A. Ryerson III**, associate professor of the history of religions.

In March, **Katharine Doob Sakenfeld**, director of Ph.D. studies and associate professor of Old Testament, was a respondent to the paper "Unity and Renewal in Feminist Perspective," written by Letty M. Russell and discussed at the New Orleans meeting of the Commission on Faith and Order of the National Council of Churches of Christ. Since 1979, Sakenfeld has served as a PC (U.S.A.) delegate to the commission and is currently participating in its study on the Unity of the Church and the Renewal of Human Community.

Sandra R. Brown

Princeton Photographic Services

Princeton Photographic Services

John Templeton: Still Not a Graduate

I'm the only person who's been going to Princeton Seminary for 36 years and haven't graduated yet," says John M. Templeton, who retired as president of the Board of Trustees in 1984.

Templeton joined the Board in 1950 and served as president twice, from 1961 to 1967, and then from 1973 to 1979. In that time, the Seminary's endowment grew almost a hundredfold.

The growth of the Seminary's endowment under his leadership, though extraordinary by any standards, is nevertheless not surprising considering Templeton's reputation as one of the world's leading mutual fund managers. Today, as chairman and coordinator of investment research of Templeton, Galbraith, and Hansberger, Ltd., of Nassau, Bahamas (his home), Templeton serves as advisor for 10 mutual funds (including the Templeton Growth Fund and several others he founded) for more than half a million investors across the world.

The American Dream Fulfilled

Templeton's career is a fulfillment of the American dream. Brought up in rural Tennessee, he won a scholarship to Yale University where his tuition was partially paid for by the income from his father's small cotton gin. But after his freshman year when his father, a victim of the Depression, was no longer able to help him, Templeton supported himself with odd jobs and scholarships. He was graduated in 1934, second in his class and president of Phi Beta Kappa, and later, as a Rhodes Scholar, read law at Oxford.

Templeton made his mark on Wall Street before he was 30 when he used his savings to buy 100 shares of every stock then—it was 1939—trading on the New York and American Stock Exchanges for one dollar or less. In four years' time, he had made a profit of \$40,000, which he used to buy a small investment counseling

business which ultimately became Templeton, Dobbrow & Vance, Inc., at 30 Rockefeller Center in New York City. That was the beginning of one of the financial world's great success stories.



The Spiritual Half

But his investment activities constitute only half of this man's extraordinary accomplishments. "It was 23 years ago that I felt I had been neglecting my spiritual growth," he

The accomplishment he is most proud of, however, is the Templeton Prize for Progress in Religion, which he established in 1972.

says. "I had been so busy helping people to grow financially through investment counsel that I had not helped people to grow spiritually. And so I promised myself 23 years ago that I would devote 50 percent of my working hours to church and charity work and 50 percent to investment

work and I still do that."

Besides serving Princeton for the past 36 years, Templeton founded the Templeton Theological Seminary in the Bahamas and endowed Templeton College at Oxford University, a graduate institution for the study of business administration.

The accomplishment he is most proud of, however, is the Templeton Prize for Progress in Religion, which he established in 1972. The largest prize of any kind in the world, it is awarded each year to an individual who has found new ways to increase our love or understanding of God.

"I decided that Alfred Nobel left a blank spot when he wrote his will giving prizes in chemistry, mathematics, and medicine, but nothing in the spiritual realm," he told Paul David Dunn of *Possibilities* magazine last year. "So I started giving a prize larger than Nobel because I wanted to say to the world that progress in religion is more important than progress in all other areas combined."

Templeton was also a major factor in the founding of the Center for Theological Inquiry in Princeton. "Huge quantities of manpower and money have been spent on research on scientific subjects," he says, "and we felt that if we spent even a small fraction of that amount on research on spiritual subjects, it would lead to great progress . . . I believe that in the long run, this institute will have a profound effect on the way people understand God."

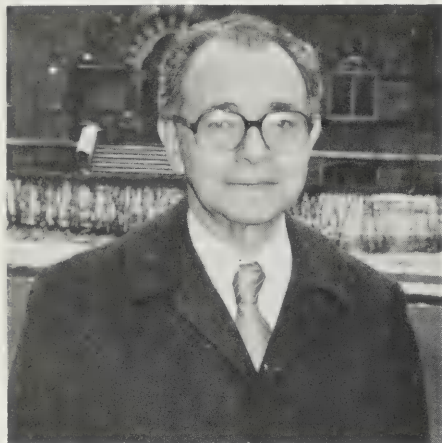
Busy but Happy Today

Sir John Templeton (he was knighted in February) lives with his wife, Irene, in a plantation-style house on a hill overlooking the Atlantic in Lyford Cay, the Bahamas. He makes it clear that he is retired only as president of the Board of Trustees. Otherwise, he's working his tough schedule as always, half for investors, half for church and charity.

Class Notes

1946

"A significant event for Presbyterian ministers and teachers in Brazil" is how Princeton professor Edward Dowey, Jr., described the recent accomplishment of **Waldyr Luz** (M,'48D). Luz, who retired in March



Joseph Prokasin

Waldyr Luz

as professor of Latin and Greek at the State University at Campinas (Brazil), has translated into Portuguese Calvin's *Institutes of the Christian Religion*, which for four centuries has been the chief theological classic of the Reformed tradition. Originally written in Latin, the *Institutes* had already been rendered into 11 other languages, including a French translation by Calvin himself.

Presbyterian Publishing House (Brazil) recently published Luz's translation of Books I and II of the *Institutes* and will soon publish his translation of Books III and IV. They will also publish Luz's self-study handbook that teaches New Testament Greek to Portuguese students.

Luz says that he is motivated to help ministers and students in his native Brazil, where translations of major works of literature into Portuguese are relatively few. Ministers in his country "get stagnated," he says.

Luz had been on the faculty of the State University since 1975. For 26 years earlier, he had been on the faculty of the (Presbyterian) Campinas Seminary in São Paulo, where he taught Greek, philosophy, and New Testament.

This past fall, Luz returned to

Princeton for a semester of study. "It was a dream to come back," he says.

Have things changed on campus? Yes, says Luz, who found that his old dorm rooms in Alexander Hall no longer exist (rooms have since been divided differently) and that there are now a significantly greater number of black and women students than when he was enrolled.

The town has changed, too, he found, for while Nassau Street seems pretty much as he remembers it, there are now fewer open spaces around Princeton with the development of shopping centers and other buildings.

Luz plans to either teach again at the Campinas Seminary or to edit a review of theological articles translated into Portuguese.

1958

In August 1986, the annual synod assembly of the Waldensian-Methodist Church in Italy elected **Franco Giampiccoli** (M) as moderator. He succeeds Giorgio Bouchard, who completed the church's constitutional seven-year term.

Giampiccoli was editor of *La Luce*, the Waldensian-Methodist weekly, and co-pastor of the Waldensian



Franco Giampiccoli

Church in Turin. Earlier, he served as director of the Agape International Conference Center and, in 1978, as people-in-mission interpreter for the former United Presbyterian Church, he was ecumenical minister at Grosse

Point Memorial Presbyterian Church (MI).

Born and raised in Milan and fluent in English, the 52-year-old Giampiccoli completed the Th.M. program at Princeton under a National Council of Churches' ecumenical scholarship program. At Princeton, he also worked on a dissertation he was completing as a student at the Waldensian Seminary in Rome, whose students study abroad at major Protestant institutions during their fifth year.

Keenly interested in the relationship between church and state as well as in international issues, he believes that "the greater risk for faithfulness on the part of believers and the Church is the eventuality that the agape [love] of Christ should be muted and make no difference in the public life of our times."

Giampiccoli's wife, Daniela, is a pediatrician. They have three daughters.

In the spring of 1988, he will tour the United States at the invitation of the American Waldensian Society. Churches interested in having him visit their congregations may address inquiries directly to the American Waldensian Society at the following location: The Rev. Frank G. Gibson, Jr., Director, American Waldensian Society, 475 Riverside Drive, #1850, New York, New York 10115, (212) 870-2671.

1970

James R. Edwards (B), who has been on the faculty of Jamestown College in Jamestown, ND, since 1978, was named professor of religion in January 1986. He is currently writing a commentary on the Gospel of Mark for Community Bible Study, an organization that he explains "tries to bridge the best in theological scholarship with the world where lay professionals live." The group publishes materials and sponsors weekly lectures and Bible discussion groups in major cities around the country.

In *Grief and Growth; Pastoral Resources for Emotional and Spiritual Growth*, **R. Scott Sullender** (B, 73M) reviews modern understandings of grief as well as key pastoral resources

for ministering to the bereaved. The book was published in 1985 by Paulist Press.

1971

Carol E. Atwood-Lyon (B) is co-pastor, with her husband, Fred, of the Quincy Point Congregational Church in Quincy, MA.

Dwight R. Blackstock (B) is organizing pastor of new church development at White Mountain Presbyterian Church in Rock Springs, NY.

In spring 1986, **John C. Carr** (M) of Edmonton, Alberta (Canada), was named a diplomate of the American Association of Pastoral Counselors. A member of the research committee of the AAPC and of the board of directors of the Canadian Association for Pastoral Education, Carr participated in recent years in AAPC-sponsored workshops on epistemology in pastoral care and counseling.

Pittsburgh Theological Seminary awarded the Doctor of Ministry degree in May 1986 to **Gary G. Zeigler** (B), senior pastor of the Latrobe Presbyterian Church in Latrobe, PA.

1972

Robert W. Bardeen (B), associate pastor of the First Presbyterian Church of Salinas, CA, was recently appointed chairman of the San Francisco Bay Area extension of Fuller Seminary, which holds classes in Menlo Park and Salinas.

In the fall of 1985, **Arie Van Den Blink** (D) began teaching at Colgate Rochester Divinity School (NY) as associate professor of pastoral theology. Van Den Blink is also in private practice as a psychotherapist in Elmira, NY, where he lives.

1973

In addition to his responsibilities as pastor of the First United Church of Kane, PA, **Jon A. Black** (B) is serving as stated clerk of the Lake Erie Presbytery.

John V. Carlson (B) became fulltime staff counselor in September 1985 with Pastoral Counseling and Consultation Centers of greater Baltimore. He lives in Seabrook, MD.

Paul G. Chappell (M), academic dean of the Graduate School of Theology of Oral Roberts University, has been serving as interim chief executive officer of the school since May 1985. Recently, he completed a tour of South Africa during which he lectured at four theological schools and at the University of South Africa and he also traveled to Jamaica, where he lectured at the International Bible Seminary.

After he left Princeton in 1971, **David Stephen Cloninger** (b) pursued a career in banking for five years and went on to re-enter graduate school. Duke University Divinity School awarded him the M.Div. degree and in May 1985 he received his Ph.D. in ethical studies from Emory University, where he concentrated his work in theological and social ethics. The "business/religion" connection in his career, says Cloninger, occurred when he was subsequently hired by Chase Manhattan Bank to help set up training programs on managerial ethics. Cloninger taught one-day seminars on the subject and designed course materials that have been incorporated into the bank's training programs.

At present, Cloninger teaches Old and New Testament at the Westminster School, a private interdenominational college preparatory school in Atlanta that is considered one of the finest schools of its kind in the Southeast.

In March 1986, **Sunghyun Hong** (M) was named associate professor at Asia United Theological College (Seoul, Korea), where he teaches Church and Society.

Ralph W. Milligan (M) has asked *Alumni/ae News* to mention two important events that took place in his life on June 1st last year: 1) he received his Doctor of Ministry degree from Columbia Theological Seminary (Decatur, GA), where he wrote his dissertation on "The Clinically Trained Minister as Consultant to

Other Members of the Mental Health Professions;" 2) he got married (to the former Rosanne Travis, a graduate student in nursing at the University of Alabama in Birmingham). Milligan adds that he is establishing a practice in pastoral counseling in Tuscaloosa.

After 11½ years as pastor of the yoked parish of Bellaire Presbyterian Church (Bellaire, OH) and Coalbrook Presbyterian Church (Neffs, OH), **George L. Rolling** (B) has moved to Shelby, NC, where, since February 1985 he has been associate minister of the "wonderful 700-member" Shelby Presbyterian Church.

Having graduated from the University of Louisville (KY) College of Law in December 1985, **Eurie Hayes Smith** (M) was admitted to the Kentucky bar in April 1986. He lives in Anchorage, KY.

The Chamber of Commerce of Arvada, CO, a northwestern suburb of Denver, recently elected **Jack R. Van Ens** (B, '76M) to serve on its board of directors. Van Ens is the first clergy-person to serve in this position in the 90,000-population town.

Glenn D. Weaver (B), who has been visiting professor of psychology at Calvin College in Grand Rapids, MI, since 1975, was ordained recently and is serving as interim pastor at the Oakhill Presbyterian Church in Grand Rapids.

1974

In April 1986, **Virstan Choy** (B) became associate executive presbyter of the Presbytery of San Jose. Prior to this, he had served for 10½ years as pastor of the Chinese Community Church in Sacramento, CA.

Clinton A. McCoy, Jr. (B), pastor of the Western Presbyterian Church in Palmyra, NY, received the Doctor of Ministry degree in May from Lancaster Theological Seminary (PA).

In December 1985, the Presbytery of Philadelphia installed **Elizabeth S. McDonald** (b) as assistant pastor of the Third Scots & Mariners Presbyterian Church in Philadelphia.

In May 1986, **Kenneth A. Sprang** (b)

Class Notes

joined a new law firm in Dayton, OH, where he is also adjunct professor at the University of Dayton Law school.

1975

Thomas E. Mattingly III (B), pastor of the Plattsburg Presbyterian Church in Sykesville, NJ, has been promoted to captain in the U.S. Army Reserves. Mattingly serves as chaplain to the 1018th reception station, a new USAR assignment located in Fort Dix, NJ.

Arthur B. Schute (M) was certified in February 1975 by the National Association of Catholic Chaplains as chaplain advanced. In June 1986, he was appointed director of pastoral care at Clara Maass Medical Center in Newark, NJ.

In May 1986, **Andrew L. Scott (B)** was installed as pastor of the Coates Street Presbyterian Church in Moberly, MO.

1976

Shanda M. H. Carignan (B), curate of St. Andrew's Church in Dayton, OH, was ordained a priest in the Episcopal Church in April 1986.

In July 1986, **Elizabeth Koenig (B)** was appointed assistant professor of ascetical theology at the General Seminary of the Episcopal Church (NYC).

Robert L. Lowry (P) has been elected to the finance committee of the board

of trustees of the Presbyterian Church (U.S.A.) Foundation. The trustees' work, as outlined by the PC(U.S.A.), is to "guide the Foundation's development program, formulate its investment policies and plan for ways to broaden the base of the Church's financial support."

John A. MacDougall (B) received the D.Min. degree from Drew University in June 1985.

Carolyn H. Montgomery (B, '85M) is director of pastoral care at Doylestown Hospital in Doylestown, PA.

Granvil M. Morgan (B), president-elect of the Raleigh Ministries Association for 1986-7, recently moved to the pastorate of Scenic Hills UMC in Memphis, TN.

Daniel B. Seeley (b), who is living in Nashville, TN, has been employed since 1979 as a mason with Blackman Construction Co. In the fall of 1986, he entered nursing school at Tennessee State University.

1977

Reid S. Byers, Jr. (B) works in the personal computer research and development group of the Chubb Corporation (insurance company) in Warren, NJ. Byers studied computer programming at the company's Chubb Institute, although he explains that much of his knowledge of the subject is self-taught. Previously, he served for seven years as associate pastor for communications at the Central Presbyterian Church in Summit, NJ. Working at the church's television production center, he produced programs that were aired on a local cable station. In addition to his current work on computers, Byers also does supply preaching.

Joyce and David Carlisle (both B) are co-pastors of the Saltsburg Presbyterian Church in Saltsburg, PA.

Richard S. Carter (b) recently became associate pastor for pastoral care and counseling at Graystone Presbyterian Church in Indiana, PA.

Valerie DeMariais (B) was named assistant professor of pastoral counseling at Pacific School of Religion (Berkeley, CA) in July 1986.

Mary J. Ebenhack (E), who recently received the D.Min. degree from the School of Theology in Claremont, CA, has written a book that she describes as "a study of the camping movement in northern California in the Church of the Brethren." The book was released in October.

In August 1986, **Jeffrey K. Erb (B)** was called to serve as pastor of the First Congregational Church (UCC) of Chesterfield, MA.

Recently named director of the Institute for the Study of Christian Origins in Tuebingen, West Germany, **William D. Howden (B)** received his Ph.D. in June 1986 from Princeton Seminary, where his field of study was theology and communication in preaching. Previously, Howden had been an instructor in preaching at Princeton.

Robert R. Koop (B) is senior pastor of the Second Presbyterian Church of Kansas City, MO, and adjunct professor of expository preaching at Nazarene Theological Seminary (Kansas City). Recently, Pedestal Press published his exposition of the Lord's Prayer entitled *Praying Like Jesus*.

In January 1986, **Gary D. Rindone (B)** accepted the call of associate pastor of adult work and administration at First Baptist Church of Stockton, CA.

1978

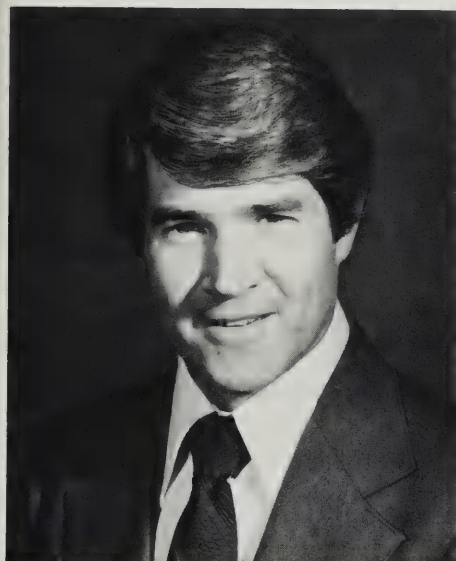
Hilary H. Battle (B) writes that he has been awarded the Army Achievement Medal. Battle, psychiatric chaplain at Cleveland Psychiatric Institute, a state hospital in Ohio, also served as a chaplain in the U.S. Army Reserves. Recently, he completed an intensive two-week course on hospital ministry at Brooks Army Medical Center in Fort Sam Houston, San Antonio (TX). Battle reports, in addition, that he is the founder of a "nonprofit drop-in center for the unwanted, lonely, etc."

Robert L. Brawley (D), who has been professor of New Testament at Memphis Theological Seminary since 1986, delivered three lectures in April 1986 for the institution's 1986 Bowen Lecture Series.



"Dear Class Notes Editor: A great deal has changed in my life since our last major reunion."

©1985, The Philadelphia INQUIRER and Henry R. Martin



Robert L. Brawley

Memphis Theological Seminary

1985, when she was also elected to the group's Missionary Society.

Robert Roney (B) is serving as pastor of Central Park-Ensley Presbyterian Church in Birmingham, AL.

In July, **Larry W. Scott (B)** was called as an associate minister to Mayfair United Church in Saskatoon, Saskatchewan, Canada. He had previously served as minister at Dundurn United Church, also in Saskatchewan.

Peteru V. Tone (M) is teaching comparative religion and New Testament exegesis at Malua Theological College in Western Samoa.

The Great American Family Community Award was recently presented to **Jeffrey M. Young (B)** and his family in recognition of their "outstanding contributions as a family to improve their community and to strengthen America." The award was presented to Young by The Neu Ulm Military Community in cooperation with the American Family Society and the Armed Services YMCA.

In addition, Young, a U.S. Army chaplain who has served at Fort Dix, NJ, recently received a commendation medal from the U.S. Army for leading creative religious retreats for soldiers in Germany.

1979

In December 1985, **Robert M. Jack (B)** was installed as pastor of Pleasant Hill Presbyterian Church in Pineville, NC.

John K. Norrie, Jr., (B) on the staff of the Synod of Lincoln Trails, is the regional representative for the PC(U.S.A.) Foundation. He lives in Palatine, IL, a suburb of Chicago.

1980

In June 1986, **James P. Butler (B)** was ordained to the Catholic priesthood and now serves St. Edward's Parish in Brockton, MA. In June 1985, Butler earned his master's degree from St. John's Seminary in Brighton, MA, where he graduated summa cum

laude. His thesis was on the Christology of Lactantius, a Christian apologist who, it is believed, lived in the Roman Empire from A.D. 240 to 320.

Pamela Reed Levering (B) is a chaplain at Wilson Hospital in Johnson City, NY, and also serves as minister of education at Conklin Presbyterian Church (NY). She lives in Binghamton, NY.

1982

Carleton B. Bakkum (B), ordained an Episcopal priest in December 1985, is assistant to the rector at Trinity Church in Upperville, VA.

Formerly a member of the PC(U.S.A.), **Joyce E. Blum** is now a member of the UMC. She lives in East Greenwich, RI, and serves as pastor of the First United Methodist Church in Warren, RI.

"I dearly remember the people and studies I was privileged to encounter at PTS," writes **Shin Chiba (B)**, assistant professor of political thought at International Christian University in Tokyo, Japan.

1983

While **Jeremy L. Lees (B)** is not a parish minister, he thinks he "does a great deal of ministry in the workplace." Director of technical services for 3D Information Services in Bridgewater, NJ, Lees finds that his Princeton studies, such as pastoral counseling, have contributed to his effectiveness as a manager. He worked in the computer field before entering Princeton and briefly during his seminary studies.

1984

Roland V. Jones, Sr., (B) has been elected treasurer of the foreign mission board of the National Baptist Convention, U.S.A., Inc. Jones is pastor of the Miller Memorial Baptist Church in Philadelphia.

The lectures, whose theme was The Lucan World View, were based on Brawley's research on Acts, part of which he conducted during his academic sabbatical at Princeton.

Brawley has been teaching at Memphis Theological Seminary for seven years. An ordained minister in the PC(U.S.A.), he served as a commissioner to the group's 1985 General Assembly, representing the Presbytery of Memphis.

Lawrence A. Jones (B), who is both a teacher and the school minister at Mercersburg Academy (Mercersburg, PA), attended a two-week conference in Durham, England, last summer. The conference focused on "Understanding and Preaching the Gospel Today."

Raymond A. Meester (B), pastor of the United Presbyterian Church of Carroll, IA, reports that he is busy as a member of various groups in the General Assembly of the PC(U.S.A.)—the Program Agency, the Women's Opportunity Giving Fund Committee, and the Office of Worship Administrative Committee.

Jeffrey J. Mohr (B), pastor of New Jasper Methodist Church in Xenia, OH, is also serving as director of outreach ministries at WTJC (TV 26) in Dayton-Springfield, OH.

Daphne Resch (B) preached at the communion service at the national meeting of the National Association of Congregational Churches in July

Obituaries

Roy Smith, 1915M

Mr. Smith, a Presbyterian pastor to more than nine congregations, died August 14, 1986, at age 97. He was living in Roanoke, VA.

After graduating from Princeton, Mr. Smith served at a mission in Ararat, VA, for 10 years. In 1925, he answered the call to serve three churches in West Virginia and subsequently was pastor to other congregations in that state as well as in Virginia and Georgia. He served the Piedmont Presbyterian Church in Callaway, VA, from 1927 to 1939, and retired in 1957.

In addition to his Master of Theology degree from Princeton, Mr. Smith held an undergraduate degree from Davidson College (NC) and a Bachelor of Divinity degree from Union Theological Seminary (VA).

Francis Torbit White, 1922M

Mr. White died on February 8, 1986, at age 89.

A native of Blackstock, SC, Mr. White graduated from Erskine College in 1917 and from Erskine Theological Seminary (both in Due West, SC) in 1921 before pursuing his studies at Princeton. He was awarded an honorary degree from Erskine College in 1957.

Following his graduation from Princeton, Mr. White was called to the Second Presbyterian Church of Gastonia, NC, where he served as pastor for 18 years. In 1941, he became pastor of the Spartanburg Presbyterian Church (Spartanburg, SC), a position he held until 1967.

Mr. White served in the United States Army during World War I.

Henry Lewis Cutler, 1924B

Mr. Cutler, who served as a minister to more than seven congregations during half a century, died on October 26, 1986, at age 88. He was living in Saco, ME.

Born in Germantown, PA, Mr. Cutler graduated from the University of Pennsylvania in 1921 and subsequently received his Th.B. from Princeton. He was also the recipient of an honorary degree from Beaver College (PA).

Mr. Cutler was ordained by the Presbytery of Lehigh in 1924 and

went on to serve as pastor to Presbyterian churches in Pennsylvania and New Jersey before answering the call to Congregational and United Church of Christ ministries in Maine, New York, and New Jersey. From 1965 to 1975, he served part-time as pastor of the United Church of Christ in Freeport, ME, from which he retired.

In the 1940s, Mr. Cutler was director of the National Conference of Christians and Jews for the Pennsylvania area.

Herbert Nelson Baird, 1925B

Mr. Baird died at his home in New Wilmington, PA, on October 6, 1986, at age 87. From 1928 to 1953, he was pastor of the First Presbyterian Church of Whitesboro (NY).

Born in Rochester, NY, Mr. Baird received his undergraduate degree from the University of Rochester. After his graduation from Princeton, he was ordained by the Presbytery of Utica and went on to serve as pastor to five Presbyterian churches—including the Whitesboro, NY, church—in New York State and later in Pennsylvania.

In 1966, he was named executive director of Shenango United Presbyterian Home in New Wilmington, PA, a position he held for five years.

Mr. Baird was awarded a Doctor of Divinity (honorary) degree from Westminster College (PA) in 1962.

He is survived by his wife.

Paul Livingstone Grier, Jr., 1925M

Mr. Grier, a Presbyterian minister to churches in three states, died in recent years, but further details are not yet available. He had been living at the Due West Retirement Center in Due West, SC.

Born in 1897 in Due West, SC, Mr. Grier was a graduate of Erskine College (in Due West), Erskine Theological Seminary, where he received the Bachelor of Divinity degree, and of Princeton.

After he was ordained by the Second Presbytery of the Associate Reformed Presbyterian Church in 1925, he accepted a call to serve as pastor to a church in Ora, SC. Subsequently, he was pastor to a church in Greenwood, SC; Sardis, NC; Louis-

ville, GA; and Newberry, SC. He retired in 1963, after serving the Newberry, SC, congregation for 11 years.

Mr. Grier was awarded a Doctor of Divinity degree from Erskine College in 1947.

Austin Alfred Fulton, 1927b

Mr. Fulton, a minister and missionary who was ordained by the Presbyterian Church in Ireland, died in August 1986, at age 84. He was living in Belfast.

A native of Londonderry, Ireland, Mr. Fulton earned a number of degrees from the University of Dublin: in 1924, he received his undergraduate degree; in 1929, his Bachelor of Divinity degree; in 1930, his master's degree; and in 1947, his Ph.D.

Mr. Fulton's career began in Manchuria, where he served as a missionary from 1930 to 1941. In the following years, he was a supply pastor for the United Church of Canada; secretary of the Bible Society of Montreal, Quebec; and pastor of the Presbyterian Church in Ireland (Belfast), a position he held for 10 years. From 1954 until his retirement in 1967, Mr. Fulton served the Presbyterian Church in Ireland as convenor and secretary for Foreign Mission.

In 1960, he was awarded a Doctor of Divinity degree from both the University of Dublin and the Presbyterian Theological Faculty of Ireland.

He is survived by his wife.

Melvin Atwood Stuckey, 1927M

Mr. Stuckey, who was an ordained minister, a professor, and the dean of Ashland Theological Seminary, died on November 4, 1986. He was 87 and had been living in San Antonio, TX.

After serving in the U.S. Army during World War I, the Ohioan graduated in 1924 from Ashland College (Ashland, OH). He went on to receive his Bachelor of Divinity degree from Ashland Theological Seminary and his Master of Theology degree from Princeton.

In 1927, Mr. Stuckey returned to Ashland Theological Seminary to join the faculty as professor of homiletics, Bible, practical theology, and church

history, a position he held until 1951. He was also dean of the seminary from 1943 until 1951.

Mr. Stuckey subsequently became a professor in the department of religion at Trinity University (San Antonio, TX), where he also served as assistant to the president. He retired from Trinity in 1967.

Ordained by the Brethren Church in 1922 to the gospel ministry, Mr. Stuckey was a pastor in Ohio, Indiana, and Texas.

The author of several books and a contributor to numerous journals, he is listed in *Who's Who in America* and in *Who's Who in the South and Southwest*.

James McKee Moffett, 1931b

Mr. Moffett, for many years pastor of the First Presbyterian Church of Oyster Bay (Long Island), NY, died December 23, 1986. He was 81 years of age and was living in Penney Farms, FL.

Born in Pyongyang (in what is now North Korea), Mr. Moffett was the son of pioneer missionaries—Samuel Austin Moffett, D.D., and Alice Fish Moffett, M.D. He studied at the Mount Hermon School in Northfield, MA; Huron College, SD; Princeton Theological Seminary; and the Biblical Seminary of New York.

After his ordination by the Presbytery of Newark, he served as assistant pastor of the Old First Church in Newark, NJ, and in Presbyterian pastorates in Succasunna, NJ, the Wyalusing Valley of Pennsylvania, and from 1954 to 1970, in Oyster Bay. During this last period, he was also founder and director of numerous community councils and foundations on Long Island, including the Presbyterian Home for the Aged in Woodbury, NY, and the Community Social Action Council of Oyster Bay.

Although he retired in 1970, Mr. Moffett was recalled to the pastorate of the North Shore Presbyterian Church in Great Neck, NY, and as pastor of visitation at the First Presbyterian Church of Bethlehem, PA.

He is survived by his wife, Eleanor Prosser Moffett of Penney

Farms; four children; a brother who is a missionary/physician in Korea; a brother who is a professor at Princeton Seminary; and a brother who lives in Louisville (KY). A fourth brother, once a missionary to India, died in 1976.

Laszlo Harangi, 1937M

Mr. Harangi, a professor at Baldwin-Wallace College in Ohio, died unexpectedly on October 15, 1984, in his native Hungary. He was 71.

After earning his degree at Princeton, he received his master's degree from the University of Budapest in 1940 and his Bachelor of Divinity degree from the Reformed Theological Seminary in Sarospatak, Hungary. Mr. Laszlo was a professor at two colleges in Hungary from 1940 until 1947, when he moved to the United States.

Ordained by the Hungarian Reformed Church, he was pastor to congregations in Ohio and Pennsylvania before going on to serve as an editor with the United Church of Christ in New York City. In 1963, Mr. Laszlo became a professor at Baldwin-Wallace College.

He earned his Ph.D. from the University of Pittsburgh in 1958.

Survivors include his wife, Buzas Rozsa; a sister; children; and grandchildren.

James Taylor McHendry, 1942B

Mr. McHendry died on November 7, 1986, in Cincinnati, OH. He was 68 years of age and had been living in Lebanon, OH.

Mr. McHendry was pastor to three Presbyterian churches; they were, in chronological order, Coalbrook Presbyterian Church in Neffs, OH; Calvary Presbyterian Church in Detroit, MI; and Lebanon Presbyterian Church in Lebanon, OH. He also served as director of religious education at Calvary Presbyterian Church.

A native of Oakdale, PA, Mr. McHendry graduated from the College of Wooster (OH) in addition to Princeton, and also studied at Western Theological Seminary (PA). He was ordained by the Presbytery of St. Clairsville in 1942.

Chai Choon Kim, 1929G

Mr. Kim, a leading figure in the Presbyterian Church of the Republic of Korea and founder of Han-Kuk Theological Seminary in that country, died January 27, 1987, at age 85. He was living in Seoul, Korea.

Considered by many to be the most important systematic theologian in Korea, Mr. Kim was born in Kyung-Hung in Ham-Buk Province, Korea, into a strict Confucian family. In 1920, he converted to Christianity and subsequently studied theology. He attended Aoyama Gakuin Seminary (Japan); Princeton; and Western Theological Seminary (MI), from which he received the S.T.B. degree in 1931 and the S.T.M. degree in 1932.

In 1940, after returning to Korea, he founded the Chosun Theological Seminary, which became Han-Kuk Theological Seminary and serves as the theological institution of the Presbyterian Church of the Republic of Korea. He was subsequently president as well as professor at the seminary.

Mr. Kim introduced modern biblical criticism and other theological developments in Korea. Guided by his leadership and example, Christians in his country reached a greater sensitivity to the social responsibility of the Church.

In June 1985, Princeton presented Mr. Kim with the Distinguished Alumnus Award, citing him as a "scholar, theologian, pastor, teacher, [and] social critic . . . [who] has brought honor to his Lord, to the church he serves, and to Princeton Theological Seminary which he attended."

Included among the many books and articles written by Mr. Kim are *The Fundamental Issues in Christianity* (1955), *Revelation and Witness* (1956), and *Interpretation of the Scripture* (1962).

Union College (affiliated with the University of British Columbia in Vancouver, B.C.) awarded him a Doctor of Divinity degree.

Births

Carolyn R. to John S. McAnlis (76B)
and M. Karin Nelson (77B),
November 16, 1986

Samantha L. to Roger P. Howard
(77B) and Robin, July 9, 1986

Nathan D. to Bill Humphreys (77B)
and Laura Loving (77B), December
1, 1986

Abigail W. to Glenn T. Ferguson
(79B) and Birda (79B), January 16,
1987

Jem G. to Stephen J. Heinzl-Nelson
(85B) and Elisabeth, April 26, 1986

Weddings

George R. Pasek (73B) and Ann
Marie Dohrmann

Patrick W. Mecham (79B) and
Melissa Dawn McElroy

Kathryn Stoner (79E) and Frank T.
Lasala, M.D.

Jeb S. Magruder (81B) and Patricia
A. Newton

Cynthia L. Ray (83B) and Stephen J.
Nicholson

Diana M. Hagewood (84B) and Joe M.
Smith

Gifts

IN MEMORY OF:

Allan B. Angney to the Presidential
Chairs

The Reverend Dr. Robert B. Berger
(32) to the Alumni/ae Roll Call

The Reverend Dr. Henry Seymour
Brown (1900) to the Education
Fund

Edward M. Butler to the Education
Fund

Calvin Calmon to the Calvin Calmon
Biblical Studies Fund

Edward J. Croot to the Scholarship
Fund

The Reverend Peter K. ('15) and
Helen W. Emmons to the Peter K.
and Helen W. Emmons Memorial
Scholarship Endowment Fund and
the Education Fund

The Reverend Dr. Clayton Tracy
Griswold to the Capital Campaign-
Speech & Communications Depart-
ment

AEthra Haight to the Scholarship
Fund

The Reverend Wendling H. Hastings
(45) to the Education Fund

Barbara Kinsey to the Education
Fund

George W. Loos, Jr., to the Scholar-
ship Fund

Elfriede R. McArthur to the Elfriede
R. McArthur Memorial Scholarship
Endowment Fund

Clue A. Meyerhoffer to the Scholar-
ship Fund

Mary A. Nelson to the Education
Fund

The Reverend Alex N. Nemeth ('53)
to the Alex N. Nemeth Memorial
Scholarship Endowment Fund

The Reverend Dr. James K. Quay to
the Presidential Chairs

The Reverend Ralph G. Turnbull ('44)
to the Bryant M. Kirkland Schol-
arship Endowment Fund

Lida P. Underhill, Kathryn B.
Freleigh Underhill, Helen F.
Underhill, and Ellis-John Underhill
to the Scholarship Fund

Jimmy Wilson to the Scholarship
Fund

Kasper A. Wolch to the Education
Fund

Marcus S. Wright to the First Pres-
byterian Church of Cranbury, New
Jersey, Scholarship Endowment
Fund

IN HONOR OF:

The Reverend Dr. Sandra R. Brown
(80) to the Seward Hiltner Chair
in Pastoral Theology

The Reverend Clyde L. Mellinger, Jr.,
(51) and Roxanna Mellinger to
establish the Webster Presbyterian
Church and the Reverend Clyde L.
Mellinger, Jr., Scholarship Endow-
ment Fund

The Reverend James B. Miller ('85) to
the Scholarship Fund

Milan Opochenky to the Interna-
tional Students Book Fund

The Reverend James P. Schulman
(85) to the Scholarship Fund

IN APPRECIATION OF:

The Reverend Erwin C. Barron ('85)
to the Scholarship Fund

The Reverend Michael P. Burns ('83)
to the Scholarship Fund

The Reverend Dr. Alfred T. Davies
(55) to the Scholarship Fund.

Dr. Richard Reifsnnyder ('84) to the
Scholarship Fund

Continuing Education Calendar

JUNE

- 8-11 Managing Conflict in
Local Congregations
(John C. Talbot)

JULY

- 13-16 Human Interaction
(Pneuman/Bruehl Associates)
- 13-16 Effective Group Leadership
(Pneuman/Bruehl Associates)
- 18-19 Neuro-Linguistic Programming (NLP)
(Pneuman/Bruehl Associates)
- 18-19 Self-Renewal
(Pneuman/Bruehl Associates)
- 20-23 Life Planning and Personal Management
(Pneuman/Bruehl Associates)

JULY

- 20-23 Designing for Experiential Learning
(Pneuman/Bruehl Associates)
- 27-30 Seminar for Senior Pastors
(John C. Talbot)

AUGUST

- 4-7 Expanding Ministry Among Men and Women Clergy
(John C. Talbot and Melinda Mackenzie)

For information, contact:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
(609)921-8198

PRINCETON THEOLOGICAL SEMINARY

1987 SUMMER LANGUAGE PROGRAM

Biblical Hebrew and
New Testament Greek

June 8—July 31



For full information, write:

Summer School Office
Princeton Theological Seminary
108 Stockton Street
Princeton, New Jersey 08540

Princeton Theological Seminary admits qualified students without regard to race, color, national or ethnic origin, disability or sex.

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542

Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 190
Princeton, NJ

6-47
P935.21V
126.3

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

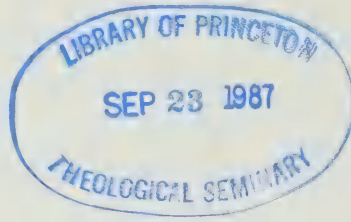


크리스찬 리더십 팔십년

Eight Decades of Christian Leadership

Volume XXVI, Number 3

Summer 1987



Summer 1987



Alumni/ae Princeton Theological Seminary

Vol. XXVI, No. 3
Summer 1987



CONTENTS

Features

Into All the World	4
Still a Mighty Fortress The Presbyterian Church of Korea is still thriving after a century of war and peace <i>By Eileen F. Moffett</i>	6
"They clapped for the speech but not for the idea." Memories of William Byrd <i>By Nathaniel Hartshorne</i>	9
An Invitation to Healing Parish nurses are bringing wholistic health care to congregations <i>By Mark Laaser, Ph.D.</i>	11
Prayer and Praise and Dinner A group of Christian churches is ministering to the hungry in Philadelphia <i>By Kenneth Macari</i>	13

Departments

News in Brief	2
Emeriti/ae	15
Class Notes	16
Obituaries	22
Weddings	24
Births	24
Gifts	24

Editor, Nathaniel Hartshorne
Assoc. Editor, Helene Gittleman
Art Director, Jim Stevenson
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542-0803

On the cover: The first graduating class, Presbyterian Seminary of Korea, 1907

A Message from the President

Dear Colleagues:

I once heard Dr. McCord, my predecessor, claim that Princeton Seminary could hold a well-attended alumni/ae meeting in any major city of the world. Our trip to Korea and Japan in May confirms that this is no idle boast so far as Seoul and Tokyo are concerned.

Dr. Yong-bock Kim ('66), president of the Seoul Alumni/ae Chapter, arranged for a lovely Saturday night dinner that was attended by over 50 graduates of the Seminary. Presiding over the gathering was Dr. Chang Whan Park ('67), retiring president of the Presbyterian College and Theological Seminary in Seoul with its 2,000 students. Those present included pastors of churches, professors at universities and theological schools, denominational administrators, and fraternal workers. It was encouraging to learn that Princeton Seminary has contributed leadership to the dynamic and growing Church in Korea.

Later, in Tokyo, we were privileged to meet with 17 of our 49 living alumni/ae in Japan at a dinner hosted by Dr. Yasuo Carl Furuya at the International Christian University. On my left that evening sat a graduate of the Class of 1939 and on my right, a member of the Class of 1941. What a thrill it was to hear these fellow alumni/ae share their personal stories of life in ministry as pastors and professors over the years since their graduation from the Seminary.

These two experiences, one suspects, could be repeated *mutatis mutandis* in the cities of other nations where those who have studied here have returned to serve Jesus Christ as ministers and teachers in the Church. Now, as I meet and come to know the 60 to 80 students from the nations of six continents who are on the campus annually, I have a deeper appreciation of what their presence here now will mean upon their return to their homes. We are indeed preparing people for leadership in the worldwide Church. That is both a great privilege and an enormous responsibility. The Seminary takes neither lightly.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie



News in Brief

Celebrating PTS's 175th Year

Princeton began a celebration of its 175th anniversary last May with a multi-media presentation at the Alumni/ae Banquet. Called "Our Hope for Years to Come," the presentation was produced under the direction of W.J. Beeners, director of speech. It featured a script by Hugh Kerr, editor of *Theology Today*, together with slides and sound by Wayne Whitelock, director of instructional media.

Next month, when the PTS trustees meet in Princeton, there will be a rededication of the renovated Stuart Hall and a laying of the cornerstone for the new multi-purpose building.

From November 11 through 13, the Seminary will hold an Anniversary Lecture Period. The Warfield Lectures (two each day) will be presented by Alexander J. McKelway, professor of religion at Davidson College, who will speak on "The Freedom of God and Human Liberation." In addition, there will be a special program each evening: on Wednesday, November 11, *The Belle of Amherst*, a dramatization of the works

of Emily Dickinson; on Thursday, *The Vigil: Remembering Lovejoy*, a filmed documentary-drama on the life of Elijah Parish Lovejoy, PTS alumnus, Presbyterian minister, newspaper editor, and martyr for the cause of freedom of the press. Friday evening's program will be a concert by the Princeton Seminary Choirs accompanied by an orchestra.

In the spring, PTS will present *Verily, Verily, Verily, Merrily*, a musical dedicated to its 175th anniversary.

To conclude the anniversary celebration, a community ecumenical service will be held next May as part of next year's Alumni/ae Reunion Gathering.

A Presidential Visit

On one Sunday last spring, President Thomas Gillespie preached to an estimated 20,000 worshipers who crowded into the Young Nak Presbyterian Church in Seoul, South Korea, for three back-to-back services. The church, which was founded by Dr. Kyung-Chik Han ('29), is the world's largest Presbyterian con-

gregation. Several days earlier, on May 14, Gillespie had been the principal speaker at the 86th Founder's Day celebration of the Presbyterian College and Theological Seminary in Seoul.

During their eight-day visit to South Korea, President and Mrs. Gillespie were guests of the Reverend Chang Whan Park, the president of the seminary and an alumnus of PTS. They visited Yonsei and Soongsil Universities and attended a dinner given by 48 PTS alumni/ae.

Also attending the Founder's Day celebration was Dr. Sang Hyun Lee, who visited churches in Seoul on behalf of PTS's Asian-American Program, which he directs.

On the final leg of the trip, the Gillespies visited Tokyo where Dr. Gillespie preached at the Tokyo Union Church and spoke at an alumni/ae dinner given by Yasuo Furuya, professor of religion and chaplain at the university, who received his Ph.D. from PTS in 1959.

Three New Appointments

Three new appointments to the PTS administrative staff have been



During his trip, President Gillespie paused to be photographed with Chae-Woon Na, professor of New Testament (far left), and Jong-Sung Rhee, president-elect, of the Presbyterian College and Theological Seminary of Korea. Sang Lee, on Gillespie's right, is director of PTS's Asian-American Program.



Dean E. Foose, former pastor of the Glading Memorial Church in Philadelphia, has been appointed alumni/ae secretary and director of placement at PTS.

Kevin Birch

announced. Dean E. Foose is the new alumni/ae secretary and director of placement replacing Daniel Thomas, who retired last month (see Emeriti/ae). Foose, who earned a B.D. at Princeton in 1964 and a Th.M. in 1965, was pastor of the Glading Memorial Church in Philadelphia at the time of his appointment.

James F. Armstrong, Helena Professor of Old Testament Language and Exegesis and former registrar, has been appointed James Lenox Librarian. Armstrong, a member of the Class of 1954 at PTS, joined the faculty in 1956 and has been acting librarian since last fall. Judith Lang, formerly assistant registrar, has been appointed associate registrar.

Jeffrey R. Wampler, formerly pastor of The Presbyterian Church in Westfield, NJ, has been named director of the capital campaign, a new position.

Alumni/ae Reunion Gathering / Commencement 1987

Commencement 1987 marked the official beginning of Princeton Seminary's 175th Anniversary Year.

This year, PTS graduated 265 students, 165 of them with Master of Divinity degrees. The commencement address was given by Dr. Walter Brueggemann, professor of Old Testament at Columbia Seminary in Decatur, Georgia.

Among the highlights of the Alumni/ae Reunion Gathering was the presentation of the Distinguished Alumnus Award to Carl H. Geores, Jr., coordinator of the Mission at the Eastward and pastor of the Leeds, Wales, and Hartford parish in Maine.

Lovejoy film on location at PTS

On June 24th, the Reverend Robert Tabscott, pastor of Des Peres Presbyterian Church in St. Louis, MO, and a camera crew spent the day filming Alexander Hall and other buildings on the PTS campus for the upcoming *The Vigil: Remembering Lovejoy*, a documentary drama (see story above). The film, which was written by Tabscott, will feature poet Maya Angelou as the narrator and will have its premiere at Colby College in Water-

ville, ME, on November 7, after which it will be shown at Princeton.

New Building Program: Phase 2

Last spring, with the completion of Stuart Hall's renovation, the first phase of Princeton Seminary's new building program ended.

This summer, the second phase of the program began when ground was broken for the new multi-purpose building. The new building will consist of four floors plus basement. The Seminary's systems operations and photographic laboratories will be located in the basement. The media department and homiletic studio will be on the first floor. Speech classrooms and conference rooms will occupy the second floor. The third and fourth floors will house the registrar, the Admissions Office, Alumni/ae Office, Professional Studies, Field Education, the Doctor of Ministry Program, and Asian- American Studies.

Construction of the new building will be financed by a bond issue and a fund-raising campaign.



Alumni/ae took time out to chat during the two-day Alumni/ae Reunion Gathering which featured four lectures as well as a multi-media show on the past and future of PTS.

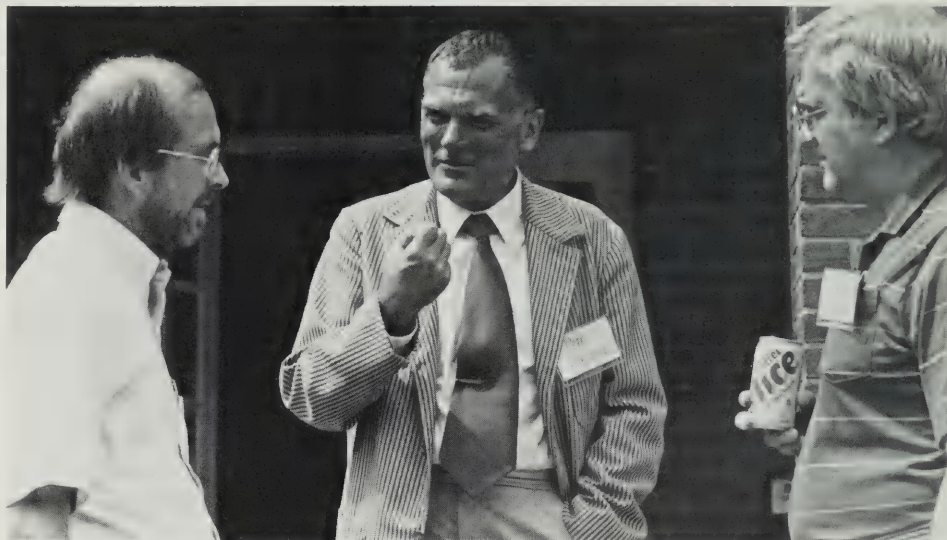


Kevin Birch

At the Alumni/ae Banquet on May 29th, PTS presented its Distinguished Alumnus Award to Carl H. Geores, Jr., (above) in recognition of his "... pioneering vision for and lifelong commitment to the ministry of the small rural church ..."

Into All the World

The theme of the 45th Princeton Institute of Theology, "Into All the World," was particularly appropriate in 1987, the 175th year in which Princeton Seminary has sent its graduates to all parts of the earth, near and distant. To mark the occasion and the theme, the Center of Continuing Education invited speakers from as far as Eastern Europe and South America and as near as the campus itself who spoke on such topics as emerging trends in religion in America, ministry in the city, Christian missiology today and tomorrow, and the making of a Christian personality. Participants enjoyed workshops on preaching, the use of poetry and drama in ministry, and forms of spiritual discipline.



Petr Pokorny, of the University of Prague (above center), discussed the Lukan concept of history and its impact on the contemporary missionary effort.

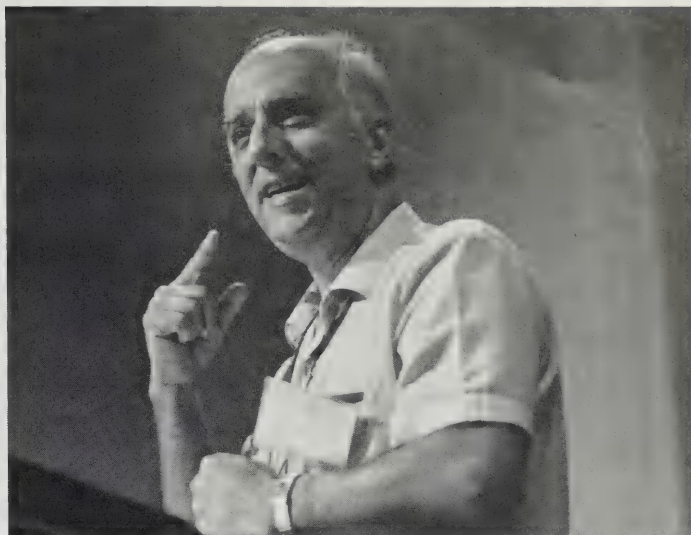
All photos by John Simpson



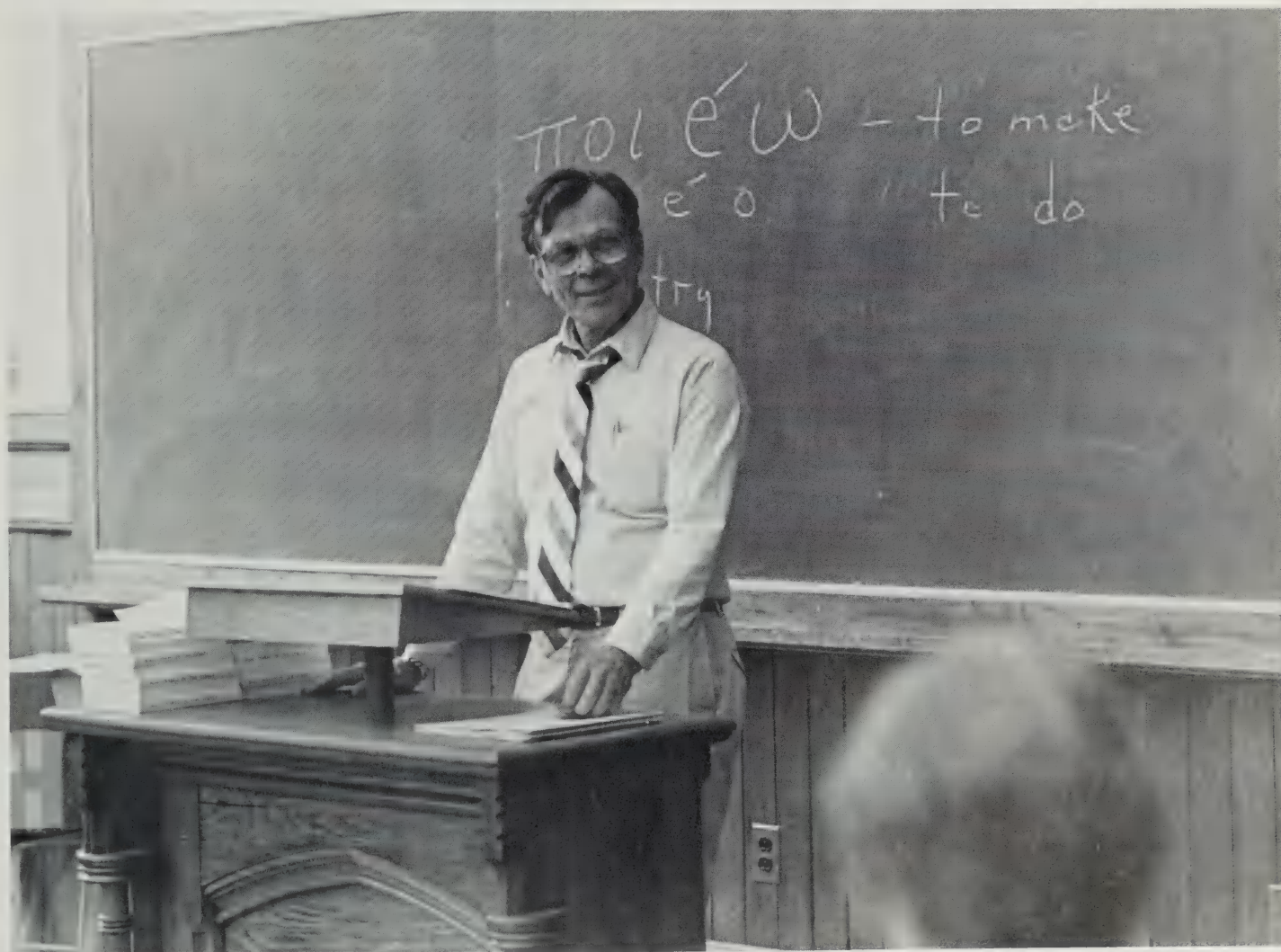
During the first week of the Institute of Theology, James A. Forbes, Jr., lectured on the freedom of the Spirit in preaching. Formerly a pastor in Virginia and North Carolina, Forbes is professor of homiletics at Union Theological Seminary in New York.



Some of the electives at this year's Institute required participants to play an active part in the proceedings.



Rubem Alves, of the State University of Campinas, Brazil, gave the convocation lectures during the second week.



Turning "truth into words which will penetrate defenses and explode within the mind" is the task shared by poets and preachers, according to poet/preacher John Burton who led a workshop which he called "Poetry as a Means of Grace."

Still a Mighty Fortress

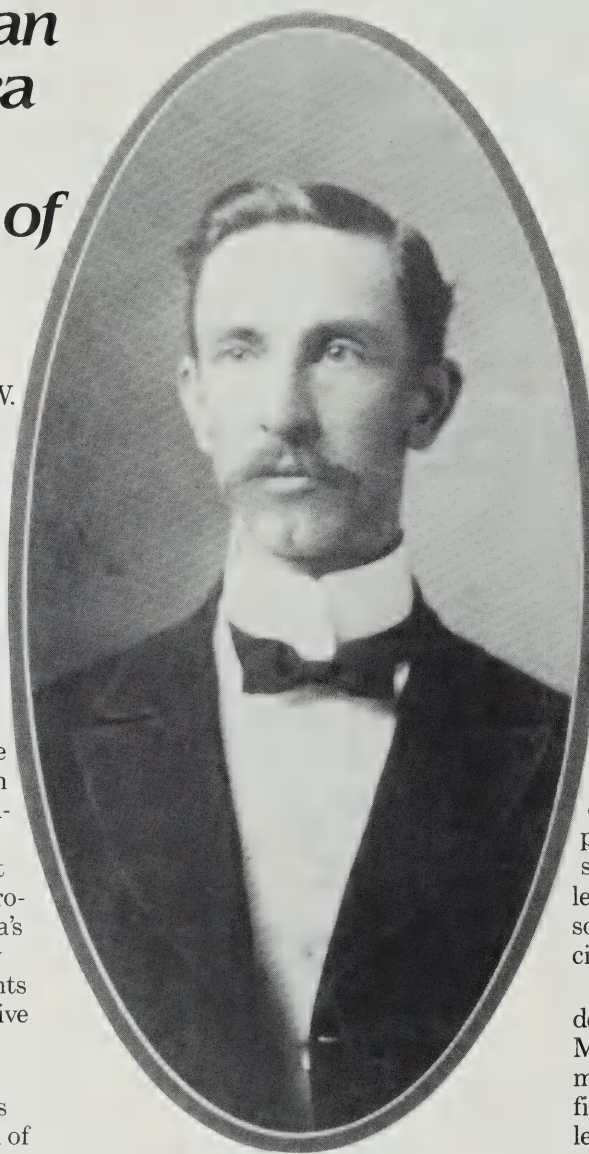
The Presbyterian Church in Korea is still thriving after a century of war and peace

By Eileen F. Moffett

In May 1987, President Thomas W. Gillespie and his wife, Barbara, visited Korea for the first time at the invitation of the oldest seminary in that country which was celebrating its Founder's Day (see News in Brief). It is a strikingly beautiful campus on the eastern edge of the capital city of Seoul perched on the side of a mountain overlooking the winding Han River.

The Presbyterian College and Theological Seminary of Korea is one of more than 80 theological schools in the country, but as the oldest and usually the largest (enrollment this year was 2300 in its many departments), it has always been in the vanguard of producing Christian leadership for Korea's fast-growing churches. The seminary has graduated more than 5000 students since 1907, of whom 3500 are still active in service to the Korean Church and throughout the world.

The Presbyterian Seminary has contributed its share to the explosion of church growth in Korea that has astonished the Christian world. While only three to four percent of the population of all of Asia are followers of Christ, 20 to 25 percent of all Koreans are Christian. Church growth in that country outpaces the increase in population by four times. Statistics vary widely but a conservative estimate suggests that there are 6.5 million Protestant Christians in Korea and 1.8 million Roman Catholics. Of the Protestants, 4.3 million are



Dr. Samuel A. Moffett taught Presbyterian Seminary's first class — consisting of two students — in his home in Pyengyang.

Presbyterians and about 1 million are Methodists. Pentecostals, Evangelical Holiness, and Baptists are all over half a million but growing rapidly.

Unlike Princeton Seminary, which has been firmly planted on one campus for 175 years, this sister institution is, in a sense, a refugee from North Korea. Eighty-nine years younger than

Princeton, the Presbyterian Seminary of Korea was founded in what was once the "wicked" city of Pyengyang — a city so old that its walls were built in the days of David and Solomon. Pyengyang was notorious for street gangs, dancing girls, and tiger hunters. Once a year, the king, who lived safely 180 miles to the south, would declare a day of open combat in that tough northern capital. Rival factions were allowed to consolidate their forces on two opposing hills and at a given signal, pour down into the valley below for stone fights to the death. In this reckless manner, the king hoped to knock some of the toughness out of that tough city.

It was in that city of 50,000 residents that in 1901 Dr. Samuel A. Moffett, the first resident Protestant missionary in North Korea, who had first entered Pyengyang in 1890, selected two promising young men from among those already serving as lay preachers, bringing them to his home for more careful theological instruction. The New Testament was by that time available for study in Korean translation but some books of the Old Testament still had to be studied in Chinese until 1910.

The first class of seven men was graduated on September 17, 1907. On the same day, the first Korean presbytery was organized. It was made up of 40 Korean elders and 38 missionary

representatives of four Presbyterian denominations: United States north and south, Canadian, and Australian. Their first business was to ordain the seven graduates to the ministry: six as pastors and one (a man who had stoned Dr. Moffett in the streets of Pyongyang 16 years before) as a missionary. They were all from North Korea and all had been baptized for 10 years or longer.

The Long Shadow

But already the long shadow of church-state tensions was beginning to fall across Korea. It was on Korean soil and along the Korean coast that Japan first defeated China in the Sino-Japanese War of 1895-96 and then the Russians in 1904-05.

There were mixed reactions among Christians as to how to respond to the tightening grip of the Japanese on their nation. A teacher at a Christian school in Pyongyang was dismissed in 1908 by the Church for encouraging armed resistance against the colonizers. But Christians later

played a leading role in nationwide non-violent demonstrations against Japanese rule.

Students, pastors, and lay Christians often paid with their lives after severe torture for refusing to acknowledge the supremacy of the Japanese emperor-god. Relentless pressure to bow at Shinto shrines finally forced the seminary to close in 1938 rather than submit. When the stranglehold was finally released with the Japanese surrender at the end of World War II in 1945, a wave of joy swept over Korea.

But that joy was short-lived. The Japanese were thrown out but a new despotic regime took control in the north. Anticipating the surrender of their old adversary, the Russians quickly moved into North Korea. There they were allowed by the United Nations to accept the surrender of the Japanese north of the 38th parallel. The Russians stayed. And Christians were among the first targets again to be

singled out for torture, disappearance, and death. The seminary campus was taken over by Russia's puppet, Premier Kim Il-Sung.

On September 18, 1951, the seminary reopened in South Korea in the city of Taegu with Dr. Archibald Campbell as president. It was the first of three temporary locations in the south. The Korean faculty had been so shattered and scattered that it took several years to recover national leadership, but since the end of the Korean War, all its presidents have been Korean. What was once a class of two students meeting in a missionary's home, in a northern city of 50,000 people, is now the largest Presbyterian seminary in the world in a city of more than 10 million people.

A Mutual Respect

Through the years, there has been a mutual respect and healthy exchange between the oldest Presbyterian seminary in the United States and the



The growth of churches in Korea today has astonished the Christian world. Between 20 and 25 percent of all Koreans are Christian.

oldest Presbyterian seminary in Korea. Four of the latter's presidents have been Princeton men: Dr. Stacy L. Roberts, who succeeded Dr. Moffett as second president; Dr. Archibald Campbell, who served during the Korean War; Dr. Hyung-Nong Park, after the war; and its most recent president, now retiring, Dr. Chang-Whan Park, himself a former missionary to Indonesia and chief translator of the Korean New Testament. (Dr. Chang-Whan Park is currently a member of the Princeton Seminary Alumni/ae Council.) The

Since 1966, the Presbyterian Seminary in Korea has had a graduate school that awards both M.A. and Th.D. degrees. Its director today is Mrs. Sun-Ae Chou. Her appointment is remarkable since women are not ordained either as pastors or as elders in the church served by the seminary. She is also professor of Christian education and director of the Lay Women's Training Institute, which brings scores of lay women in once a week for theological training.

The Institute of Missions, inau-

Princeton, too, has long been committed to internationalization. In recent years, the largest group of students on its campus from abroad has been from Korea. Recognizing the fast-growing Asian churches in America, Princeton has started an Asian-American program with Korea-born Dr. Sang Lee as director.

Will Christianity Survive in Korea?

Many people are wondering today if Christianity in Korea will survive the new national prosperity. The country has grown economically as surprisingly fast as the Church has grown numerically. Who would have predicted back in 1901 that Korea would be exporting automobiles and TV sets to the United States? A nagging problem, though, and one that prompts the question about survival is the intensely divisive spirit haunting Korean life both ecclesiastical and national. Tensions and party strife at the national level make world news headlines. Buddhism, too, has splintered into competing sects. And, sadly, the Church has not been immune to the plague of schism. Since the turbulent 1950s, Presbyterians have splintered into 32 separate denominations.

Will Christianity bear up under the pressures of materialism and schism as faithfully as it faced persecution? I think the answer is "yes." Not because of numbers alone but because there is still the widely held belief in Korean society that ultimate authority and rectitude flow from a common source and must remain interwoven. Truth and righteousness have not been ripped apart as in the West. Having this mind among them which was also in Christ Jesus has made the message of Scripture actively and refreshingly plausible in Korea. Truth, morality, and justice are linked and made personal in the Name that is above every name. Many Koreans now acknowledge that name as Saviour and Lord and are beginning to work out in private and public life the faith worked in them by Christ.

Eileen F. Moffett (M.R.E.'55) served as a missionary to Korea from 1956 until 1981 and as assistant professor of Christian education at the Presbyterian Seminary of Korea.



As Korea's economy has grown, materialism has threatened the survival of Christianity.

Board of Trustees of the Presbyterian Seminary of Korea was chaired for many years by the beloved Dr. Kyung-Chik Han, PTS class of 1929, founder and still pastor emeritus of the 60,000-member Yong Nak Presbyterian Church in downtown Seoul, who was given a PTS Distinguished Alumnus Award in 1984. The senior professor for many of the post-war years was also a Princeton man, Dr. Francis Kinsler. Samuel H. Moffett, son of the founder of the seminary in Korea and a graduate of Princeton Seminary, has been a member of the faculty of both institutions and still holds the courtesy title of Honorary President of the seminary in Korea.

gured in 1973, now has added a World Mission Training Program that prepares Korean missionary candidates for service in other parts of the world. This kind of preparation has been badly needed to meet the increasing demand for missionaries overseas.

Yet another practical way the seminary has been serving the worldwide Church is through its Third World Training Center, which has been offering scholarships for graduate study to Third World leaders from Asia and Africa since 1977. They come from a mix of denominational backgrounds and return to their home churches fed by the disciplines of Korean church life and thought.

“They clapped for the speech but not for the idea”

Memories of William Byrd

By Nathaniel Hartshorne

One of the few times in his life that William Alfred Byrd didn't find the fight he expected was on that morning of 1891 when he walked on the campus of Princeton Seminary. As the only black student in the Class of 1894, he might easily have found the trouble he anticipated. As it turned out in the years that followed, his only opponents were those he faced on opposing wrestling teams. He went on to become an honor student and treasurer of his class.

Life after Princeton, however, was more contentious for William Byrd, who helped make history for the American black movement. “Nearly all his friends, they spent their time in making money . . . and he spent his time in causes,” says his son, Franz, a retired executive with the Internal Revenue Service, who now lives in Wilmington, Delaware. “They used to be after my father all the time to be the head of this or that, but he was a strange individual. Personal glory was something that never entered his head.”

William Byrd was born and raised on a farm in Winsboro, North Carolina, shortly after the Civil War. A good student, he matriculated at Biddle College (now Johnson C. Smith University), which was also a Presbyterian seminary for blacks, in Charlotte. “It was the Harvard of the Negro world,” Franz Byrd says.

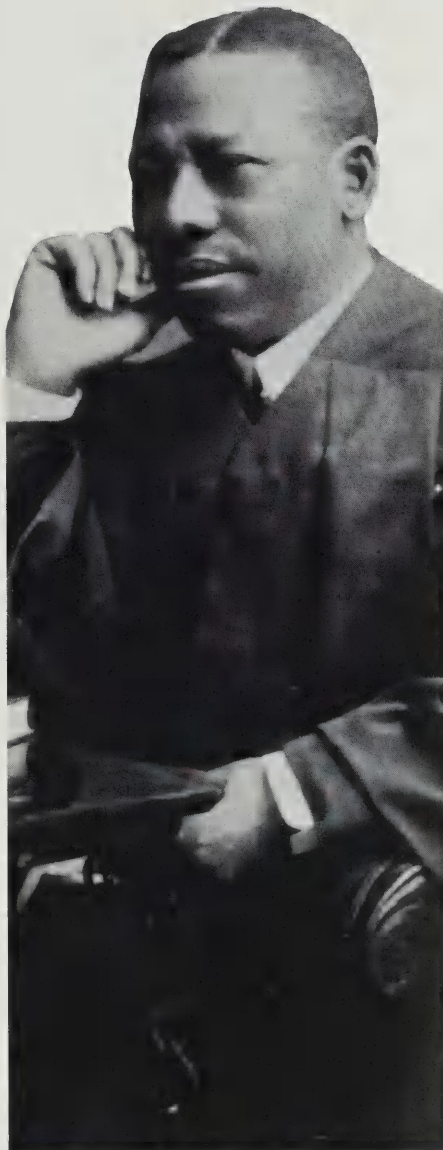
After his graduation from Princeton in 1894, Biddle College made Byrd an extraordinary offer. After serving for a year as pastor to the church that called him, he could, if he chose,

return to Biddle as its president. There were conditions, however. “They told him there were certain things he could not talk about,” Franz Byrd recalls. “In other words, as we would say now, he couldn't get involved in civil rights. And he said, ‘If I was allowed to go to Princeton and be an honor student and graduate, why is it that I can't go back to North Carolina and spread the message and try to do the same thing at Biddle?’ But they told him no, the time wasn't right.”

Refusing to go to Biddle under those conditions, Byrd served instead in two rural churches in North Carolina for two years after which he was called to Cotton Plant, Arkansas, to become principal and chaplain of the Cotton Plant Industrial Academy, a secondary school for black students. Despite the remoteness of the school, Byrd prospered. “In a couple of years,” Franz recalls, “he made the academy one of the most outstanding little schools in that section. It became more famous than Arkansas Baptist College.” He achieved equal success in business, becoming a partner in a local hardware store and drugstore. In fact, says his son, if his wife had not contracted malaria, he might have stayed in Cotton Plant. Instead, he found a position as pastor of the Trinity Presbyterian Church in Rochester, New York, where he, his wife, and family moved in 1905.

The Birth of the NAACP

Byrd was raised in the belief that he



The Reverend William Byrd helped make history for the American black movement.

should fight for what he believed in. And Rochester at that time was a place where he could do something about it. The great migration of blacks from the South to the North, which had begun in the 70s, was still under way. Moreover, the movement to advance the cause of blacks that had begun with the efforts of Frederick Douglass, James Birney, William Lloyd Garrison, and others in the previous century was being carried on now through the efforts of a new generation led by W.E.B. Du Bois. And Rochester, where Douglass had published his abolitionist newspaper *The North Star*, had become a center of much of this activity. Being the pastor of the only black Presbyterian church in Rochester and an outspoken proponent of black solidarity, Byrd attracted the attention not only of Du Bois but also of a number of white philanthropists such as George Eastman, founder of the Eastman Kodak Company, who were supporters of the black cause. Thus, it was not surprising that Du Bois included Byrd among the black intellectual leaders who met at Niagara Falls in 1905 to form what they called the Niagara Movement, which, in 1908, evolved into the National Association for the Advancement of Colored People.

It was this cause that ultimately became the major preoccupation of his career. "He was primarily interested in developing the NAACP movement," Franz Byrd recalls. "Being a pastor was secondary to him, although it was his livelihood." It was in connection with the NAACP that Byrd met William Robeson, father of actor and singer Paul Robeson and pastor of the Witherspoon Presbyterian Church in Princeton, who was to become a close friend and advisor throughout his life. It was Robeson who convinced Byrd in 1917 to move to Jersey City to accept a call to a prestigious church (the Lafayette Presbyterian Church) and to establish a strategic branch of the NAACP.

Life in Jersey City

Life in Jersey City, like that in Rochester, was exciting for William Byrd. Eastman, Robeson, and others he had met in Rochester put him in touch with people in New Jersey who were helpful in furthering the cause of the NAACP over the years. Although

he was a Republican in a strongly Democratic county, Byrd was nevertheless able to help his parishioners and others further their careers as teachers and government workers in Jersey City itself which, according to Franz Byrd, was remarkably free of racial or political prejudice at that time. In addition to founding the NAACP's largest chapter, Byrd also helped establish the National Urban League.

The outspoken devotion to causes that had helped win Byrd his position as pastor of the Lafayette Church in 1917 was the main cause of his expulsion 11 years later. Unable to tolerate the absence of blacks in his presbytery, Byrd appealed to the elders of Lafayette to press for better represen-

Franz remembers. The most controversial of all visiting speakers was the late George Baker who, as leader of the Mission Peace movement in Harlem, later became known as Father Divine, a figure many of whose followers proclaimed to be God. "My father in all the time he was there never had the crowd he had when Father Divine was there," says Franz. "Even as devout a Catholic as Mayor Hague [of Jersey City] came there to see what kind of man this was."

The church and the presbytery that had expelled him voted to reinstate him some years later but Byrd declined. "I know that I am a Presbyterian whether you accept me or not," he told them.



William Byrd (third from left in front row) arrived in Princeton in 1891 ready for a fight and graduated three years later as an honor student and treasurer of his class.

tation. "They clapped for the speech but not for the idea," says Franz. In 1928, Byrd was expelled from Lafayette and the presbytery. The reason, says his son, was that Byrd had repairs made to the manse without consulting the elders.

A New Pastorate and Forum

William Byrd spent the remaining years of his life as pastor of the non-denominational Community Church, which he founded in Jersey City. Over the years, this church became a forum for speakers of all races, denominations, and persuasions. "If the ideas were too outrageous, you couldn't preach from the pulpit but in front of it,"

Although embittered by his long battle with the establishment, Byrd always felt a deep loyalty to Princeton and the people he'd known there. Franz explains: "His experience at Princeton Seminary taught him that there were good people of different races who didn't look down upon people because of the color of their skin."

In memory of his father, Franz Byrd has established an award to be given each year to the student who has contributed most significantly to the life of the Seminary during his or her years on the campus.

Nathaniel Hartshorne is editor of the Alumni/ae News.



An Invitation to Healing

Parish nurses are bringing wholistic health care to congregations

by Mark Laaser, Ph.D.

When one enters the door of a church, one expects to find the pastor's study, the secretary's office, and possibly offices for a director of Christian education and music. One does not expect to find an office marked "Parish Nurse." However, in many churches across the country, especially in northwest Iowa, these offices are becoming increasingly common. They are invitations to healing.

Parish nurse programs seek to place registered nurses in local congregations as regular staff members. Ministering to the health needs of the parish, they try to bring the therapeutic qualities of church, community, and faith in God to the healing task. The parish nurse may, in fact, be the only health care professional in the area who recognizes these powers.

An Outgrowth of Wholistic Health Care

The concept is the creation of Granger

Westberg and is the latest outgrowth of his work in wholistic health care. Perhaps best known for his book on how to cope with grief, *Good Grief*, Westberg has been talking about the Church's healing mission for 40 years. A former hospital chaplain, he was a professor at the University of Chicago when he began to wonder about greater cooperation between ministers and health professionals.

In the early 1970s, Westberg established a dozen wholistic health centers, church-based health clinics that combined family practice medicine and pastoral counseling. The first center was established in the Union Church of Hinsdale, IL. In the next six years, 11 more centers grew up in various parts of the country. In 1978, when I was completing a Ph.D. program in pastoral care, I went to the Hinsdale center to be its director. In 1982, I went to Sioux City to establish a center.

While the centers were an imme-

diate theoretical success, they were a practical nightmare. So much time is taken with each patient, the centers have struggled to be cost-effective. Several have closed. Another practical problem has been lack of space since churches have resisted giving away their space for remodeling into health clinics. Add to this most physicians' reluctance to make less money and to work in a church.

Westberg responded to these problems of church-based health centers with the idea of putting one medical professional on the regular staff of a local congregation. Since nursing has always been a wholistically oriented profession whose practitioners were not likely to make large salary demands or to have problems with being in a church building, nurses were the logical

(photo above) Parish nurse Jan Striepe offers insights into the dynamic relationship between spiritual and physical health.

choice. Thus the parish nurse project was born.

Pilot Programs of Parish Nurses

Westberg pioneered the idea in six churches in the Chicago area in 1982. He has since added six more programs to this pilot program. During the time he was starting his program in Chicago, he preached about the concept in Sioux City. A local nurse, Jan Berg, was so stimulated by the idea that she began volunteering her time with her local congregation. Now, four years later, there are 20 programs in the area of northwestern Iowa that includes Sioux City. Other communities, mainly in the Midwest, are also starting programs.

Parish nurses are licensed, registered nurses. They are members of the congregations that they serve. Their salaries have been funded by various hospitals and grants, with the expectation that after three years of operation, the local churches would support their own programs. (We hope that this will happen in the several programs that are now ending three years of operation.) Generally, the nurses have worked between 10 to 20 hours a week. The goal is to establish them in full-time positions and eventually, having demonstrated the importance of this position, to establish parish nurses as full-time church professionals from the start.

Together with the pastor, the leadership of the local church, and individual members of a congregation, the parish nurse facilitates the healing team that Westberg imagined as being an integral part of a local church. He or she coordinates tasks that have traditionally been the agency of the pastor or of various committees of the church. At best, these efforts have been fragmented, neglected, or disorganized.

Four Basic Functions

There are four basic functions of a parish nurse. First, a parish nurse is a *health educator* whose job is to understand the health needs of the local congregation and either provide education herself or bring it in from the outside.

Second, a parish nurse is a *health coordinator* who is aware of the health resources in the local community and able to make referrals based on individual needs. This becomes vitally impor-

tant in an area such as northwest Iowa, where many of the parish nurse programs are in rural towns that have no medical doctors but at least one church. The parish nurse can refer "up the line" to appropriate providers in larger towns and cities.

Third, a parish nurse is a *health care provider* who is skilled in counseling about many health problems. He or she can explain medications, advise when or when not to go to a doctor, provide counseling on diet and exercise,

Where parish nurse programs are happening, it may be true to say that going to church is the most powerful act that we commit.

and even (where professionally qualified) provide psychological counseling. A parish nurse can also perform blood pressure checks or diabetic screenings. Some have organized healing teams that lay on hands and pray for the sick. One even says intercessory prayers for the sick during regular services.

Finally, a parish nurse is a *health care advocate* who shepherds a person through the intricacies of the health care system, which can be confusing and even frightening. A good example of this function is arranging home health care for elderly members of the church.

Up to now, training in how to be a parish nurse has been carried out on the job. In Spencer, IA, Jan Striepe just completed writing a training manual on how to start a program and what to do after you've started. She has also designed a series of one-day educational events. (I conducted one of these, focusing on the relationship of spiritual health to physical health.) Nevertheless, neither special training nor a particular level of theological sophistication has been required of parish nurses. A certain spiritual maturity, though, is expected. So far, ascertaining this quality has been up to local congregations.

Body-Mind-Spirit Connection

By his or her very presence, the parish nurse symbolizes the connection of body-mind-spirit and prophetically

reminds the Church of its healing mission. A growing body of research suggests the dynamic power of spirituality in physical healing. (I am currently writing a book summarizing this work.) For example, Stewart Wolf, M.D., and Berton H. Kaplan have written about the powerful health-giving effect of social support and community. Carl and Stephanie Simonton have documented the role of hope, faith, and positive imagery in the treatment of cancer. James Lynch, in his book *The Broken Heart*, has indicated the important role of touch and love in healing. My own work with the Type A behavior pattern (my Ph.D. dissertation) and research by others have shown that persons who try to obsessively control their lives and who have no sense of meaning in their lives are more likely to get heart disease. The psalmist knew this when he wrote, "Create a clean heart in me, O God, and renew a right spirit within me." Surrendering control is, therefore, a powerful tool for preventing stress and thereby staying away from disease.

All of these factors — community, hope, touch, love, lack of meaning, and the ability to surrender — are factors that churches deal with. A parish nurse knows this and tries to bring to her task her understanding that the instrument of the spirit is the primary agent of healing. Most traditional health care providers, on the other hand, either overlook this power, are ignorant of it, don't believe in it, or don't have the time or resources to implement it towards healing.

Where parish nurse programs are happening, it may be true to say that going to church is the most powerful act that we commit.

The Reverend Mark R. Laaser (M. Div. '74), previously director of Wholistic Health Services of Sioux City (Iowa), is currently writing a book on the dynamic power of spirituality in physical healing. He and parish nurse Jan Striepe will conduct a four-day seminar on the parish nurse program at Princeton's Center of Continuing Education in January 1988.

Prayer and Praise and Dinner

A group of Christian churches is ministering to the hungry in Philadelphia

By Kenneth Macari

In the Frankford section of Philadelphia, Quaker and German settlers have been replaced by whites, blacks, Hispanics, Asian Indians, and Koreans in a community that is transitional and desperate. Here chronic alcoholics, the indigent elderly, borderline mentally ill, and the homeless are daily reminders of the plight of our cities.

Frankford is one of the many villages that were incorporated into Philadelphia at the end of the last century. Clean streets, well-to-do homes, and a stable community spirit characterized the area.

During the late 1950s, the younger, white middle class began moving away to less congested, suburban areas and Frankford quickly declined into a working- and poverty- class community of about 8,000 people within a three-mile radius. Great traffic jams, scores of single-owner dwellings converted into low rent apartments, failing small businesses, and lots of memories of the "good old days" characterize everyday life there.

In 1977, fresh out of Gordon-Conwell and Princeton Seminaries, I was called to be pastor of Hermon Presbyterian Church in Frankford. Hermon was typical of this community: its congregation of about 450 had shrunk to 136 members in 1977. My strategy as a pastor was to persuade a predominantly senior citizen congregation to come out of its shell to view the neighborhood that *presently existed* as its mission ground. Our

church began attracting new members representing the current state of life in Frankford. Gradually, the congregation began to feel more comfortable using their energies in outreach activities. Meanwhile, God's spirit was sensitizing all of us to the desperation around us. With our manse located right on Frankford Avenue, we provided our share of food handouts and Christian encouragement to the people sleeping on benches, stairways, and in our church yard.

Meeting the Problem

In 1983, the problem of homelessness was receiving as much attention in Philadelphia as it was in the nation's other cities. In Frankford, concern over the problem reached a point where the Frankford Ministerium, a group of local Protestant clergy, held a series of meetings with individuals and organizations of the community to discuss what could be done. The result was the establishment of the Northeast Committee on Homelessness (N.E.C.H.). Its purpose was to provide shelter and food for Frankford's homeless.

We recruited teams of volunteers who went out four nights a week on Frankford Avenue giving out sandwiches and juice. Our volunteers (12 - 15), all of whom came from the ministerium's constituent churches, were reimbursed by the contributions the N.E.C.H. received from churches and individuals.

The N.E.C.H. negotiated with Glading Memorial Presbyterian Church to open up a shelter for women in its nearby gymnasium early in 1984. Despite efforts by committee volunteers, however, few homeless women could be persuaded to take public transportation or be driven to the shelter. Moreover, intensified efforts by the City of Philadelphia to provide shelter were attracting Frankford's homeless to other areas. Consequently, in that spring of 1984, the N.E.C.H. voted to discontinue the women's shelter effort.

In the late fall of 1985, Robert Hart, one of our board members who is himself a former street person, suggested that the committee provide weekend meals for the many people who frequent the Salvation Army weekday lunch program. After the failure of the shelter program, Bob Hart's suggestion seemed to be what was needed to rekindle enthusiasm for our work. Of the N.E.C.H. constituent churches, Frankford Baptist Church, with its proximity to the Salvation Army, its street-level auditorium, and good cooking facilities was a logical choice for the Saturday afternoon soup kitchen. In December 1985, the N.E.C.H. voted to change our focus from the shelter and on-the-street food outreach to the Saturday soup kitchen.

This decision was important for my own congregation. When the work of the N.E.C.H. was primarily the evening outreach, no one from Hermon's overwhelmingly elderly congregation could participate: the church's official involvement was limited to monetary contributions, food donations, and administrative office space. However, the idea of once a month cooking for and serving those in need captured the imagination of four of our elders, Bill and Marge Shivers, Bob Rell, and Lou Kemm, who volunteered to be part of the monthly cooking and serving team. The session also voted \$100 as seed money for this project. As a result of their enthusiasm, our congregation fully supports this work as part of Hermon's mission to the community.

The Kitchen Opens

In early February of 1986, the N.E.C.H. opened its soup kitchen with a combined team from Hermon, Glading, Frankford Baptist, and Salem Lutheran churches. Since that time, our average guest list has grown from 23 to between 45 and 65 each week. The number of volunteers has also grown: in addition to the churches named above, we now have volunteer teams coming from North Frankford

Baptist, Oxford Circle Mennonite, Frankford Friends Meeting, and St. Martin of Tours Roman Catholic.

Every Saturday, one of the church groups cooks a hot meal prior to the

the time, energy, and resources to minister to those who, in all probability, won't be coming to our church. Why do I take time away from my parish responsibilities for them? These are



The N.E.C.H. Saturday meal supplements the Salvation Army's weekday lunch program.

3:00 p.m. set-up. A meal may consist of spaghetti and meatballs, salad, ice cream, and rolls; or maybe franks and beans, vegetable soup, and cupcakes. Juice, coffee, and tea are staples. A bag lunch of a sandwich and fruit is provided. All of these meals are high in protein and balanced with fruit and vegetables since the Saturday meal is probably the best one our guests will have all week.

Some guests regularly help in setting up tables and chairs. At 3:45, one of the pastors leads in singing folk hymns, reading Scripture, and asking for prayer requests and thanksgivings for answers to prayer. Following a blessing over the food, people come forward for the various courses. Generally, some volunteers mingle with the guests to welcome them. Following the meal, people leave with their bag lunches; some always stay to help clean up.

Why Do This?

Sometimes people ask me why I take

valid concerns that all of us on the N.E.C.H. board wrestle with frequently. Although we are incorporated as a secular nonprofit group, we are up front about our Christ-centered, Kingdom-centered focus. What Jesus proclaimed in Luke 4: 18-19 re-echoes in our ears and hearts:

The Spirit of the Lord is upon me because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind; to release the oppressed, to proclaim the year of the Lord's favor.

Many of us who are well-fed, well-housed, and well-educated shy away from seeing life from the disadvantaged side. We so easily forget that God has compassion for the poor. It is very humbling for a privileged person like myself to hear those with little of this world's benefits praise and thank the Lord and *mean it*.

For the N.E.C.H. constituent churches, these brief services of "prayer and praise" proclaim our reason for cooking and serving — not as guilt-ridden do-gooders but as bearers of the good news of God's Kingdom. For most of those who come to our soup kitchen, going to church can be an embarrassing and even frightening experience. Their own lack of self-worth leads them to view themselves as targets for rejection, ridicule, and judgment. For this reason, they greatly appreciate the prayer and praise time.

Serving those in need is reality therapy for those in struggling churches with diminishing membership rolls and resources. Too often, such churches never get out of the trap of introversion which blinds them to imaginative opportunities for sharing the good news. Projects such as this soup kitchen may inspire a new vision for evangelism and mission. Thus, my congregation considers the 10 to 15 hours per month I spend with the N.E.C.H. ministry as a valid use of my time for evangelism and pastoral care.

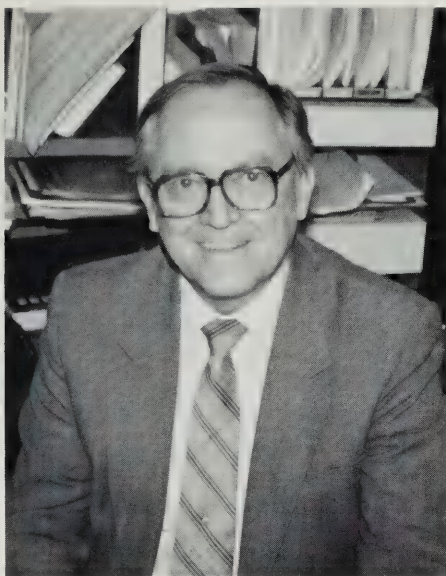
A service ministry like this works wonders in promoting ecumenism. For years, the Frankford Ministerium held joint services for the Week of Prayer for Christian Unity. Each year, attendance shrank as the morale of our ministerium of ecumenical activities declined. The N.E.C.H. soup kitchen is now, in effect, the Week of Prayer for Christian Unity *every week* in Frankford.

What about the Future?

What does the future hold for the N.E.C.H.? At the time of this writing, we are investigating the possibility of purchasing an abandoned city property for the purpose of establishing transitional housing for some of our guests. We continue to recruit members and receive monetary contributions from the Frankford Kiwanis and food contributions from the Frankford Friends School. Whichever way we go, we hear the Master say, "Whatever you do for one of the least of my brethren, you do for me." (Matthew 25:40)

Kenneth Macari was a special student at PTS in the fall semester of 1976.

Dan Thomas: Full Circle from China



When he travels to China this month, Dan Thomas, who retired in August as vice president for alumni/ae affairs, will have completed a circle that began on August 7, 1920, took him through World War II and two careers in his Church, and landed him back in China six decades later.

Actually, it isn't the mainland China of Pearl Buck that he will return to but Hainan, an island about twice the size of New Jersey 15 miles off the south China coast. In those days, says Thomas, the mission on Hainan was "a strong Presbyterian piece of work" consisting of four major centers each containing a school and a church and three of which had their own hospital. His father, an alumnus of Auburn Seminary in New York and PTS ('24), was principal of one of the island's schools as well as mission treasurer and business manager of one of the hospitals.

As a child, Thomas and his three brothers and his sister played with the children of the island and became fluent in one of their 15 dialects. (He can still recite the Lord's Prayer in that

remote Chinese tongue.) He remembers being hushed by his parents as they lay hiding from river bandits in a rice field.

His schooling from kindergarten through eighth grade was at the hands of his mother, Meta Marie, a former biology teacher, who wasted no time. By the time he was 11, her son Dan had finished his elementary education and departed for the Shanghai American School on the mainland.

When his parents returned home for a sabbatical leave, he transferred to Westport High School in Kansas City, MO, graduating at the age of 15. From Westport, it was an easy and logical step to Park College just outside the city where his parents had met as undergraduates and where Thomas met his future wife, Lois. It was his study of philosophy at Park and a summer working with boys at a YMCA camp that led to his decision to enter Princeton in 1941.

A Traumatic Experience

During his first year at the Seminary, Thomas suffered a traumatic experience. As he tells it: "One morning in December of 1941, shortly after Pearl Harbor, I picked up *The New York Times* and there on the front page was a headline, 'Missionaries Massacred on Hainan.'" Since the attack on Pearl Harbor, he had not heard from his parents who were then back in Hainan. Thomas and his sister and three brothers, who were all in the United States, tried in vain to get news of their parents. It wasn't until about a year had passed that they got word that their parents were alive and that there had never been a massacre on Hainan. His parents, who were allowed to leave China in a prisoner exchange in 1942, returned to Hainan after the war.

After his graduation from PTS in 1944 and service as a Navy chaplain, Thomas, like his three brothers,

entered parish ministry — in his case, as assistant pastor at the North Avenue Presbyterian Church in New Rochelle, NY. A decade later, he served as pastor in Binghamton, NY, and later in Allentown, PA.

He remembers being hushed by his parents as they lay hiding from river bandits in a rice field.

In 1980, Thomas turned his career in a new direction when he left the Webster Groves church near St. Louis, where he had served since 1971, to accept the invitation of (then) President James McCord to succeed Arthur Byers as the Seminary's secretary (later changed to vice president for alumni/ae affairs).

During his tenure, Thomas shepherded 560 seniors through the placement process, reading and criticizing dossiers, advising and counseling. As he became familiar with their needs, he initiated conferences on such topics as personal and church finance, small church ministry, and problems confronting clergy couples and singles, which have become a standard service to students.

Under his leadership, the Alumni/ae Association was reorganized from four basic groups in the northeast to 12 regions across the nation. When the reorganization work is completed, there will be a network of 42 chapters within these regions.

What Happens Now?

After their return from China, the Thomases plan to remain in Princeton. Handy with hammer and nails, he expects to keep busy at home and at the homes of his three sons and daughter, the third generation of Thomases to become ministers.

Class Notes

1913

"I was graduated in 1913 and must ask: am I the only one left in that class?" writes **William J. Bell** (B). Sad to say, he is. Moreover, Mr. Bell, who was "getting nearer" his 99th birthday when he wrote the letter last winter, is the oldest living alumnus of PTS.

Ordained in May of 1913, the month he graduated, Bell served for 19 years as a missionary with the Board of National Missions serving the Iron Range area of Minnesota and later as a field representative to the Board of Christian Education with South and North Dakota, Minnesota, and Wisconsin as his parish. He has been an interim pastor and taught at Occidental College in Los Angeles and San Anselmo (now San Francisco) Seminary. He served on the staffs of Immanuel and Eagle Rock Presbyterian Churches in Los Angeles from 1947 until his retirement in 1955.



At 98, for Billy Bell it's business as usual.

"I didn't intend to turn my craftwork into a business. It just happened. Neighbors would come by with beautiful antiques that needed repair. I did a few jobs, and the word spread."

"If I didn't do this, these pieces would be chopped up for kindling — I can't let that

happen. At Walker, we believe people of all ages should live at their full potential physically, mentally, socially and spiritually. We also recognize each person has unique needs and tastes. So we tailor services to meet a full range of individual needs. Options

Walker Methodist Residence and Health Services, Inc.

In 1967, Bell returned to his native Minnesota where he has been living at the Walker Methodist Homes in Minneapolis, busy with craftwork such as caning chairs and binding books.

Last year, the retirement community featured him in an advertisement promoting their belief that "people of all ages should live at their full potential." Dr. Bell, says the ad, "challenges the whole notion of retirement." They quote Bell: "I didn't intend to turn my craftwork into a business. It just happened. If I didn't do

this, these pieces would be chopped up for kindling — I can't let that happen. . . . Craftwork provides great therapy. If I want a piece of wood to do something, by golly, it does it. How many jobs provide such control?"

1941

After retiring in 1984 as professor of church history at New Brunswick (NJ) Theological Seminary, **John W. Beardslee III** (B) served as acting librarian at the seminary from 1985 until his retirement this year.

Kenneth C. Stewart (B) has been given the status of Honorably Retired by the Presbytery of Philadelphia. Following the Challenger disaster, he sent to the family of each of the astronauts a copy of a short poem he wrote while a chaplain on Saipan during WW II and received an acknowledgment from John Young, chief astronaut for NASA.

1942

Irwin W. Batdorf (B, '50D) writes from Palmyra, PA, that he retired in July 1986 after 40 years as professor of New Testament at United Theological Seminary in Dayton, OH.

Samuel B. Marx (b), now living in Pfafftown, NC, has been elected to the Board of World Mission of the Moravian Church.

This June, at the PC(U.S.A.)'s meeting in Biloxi, MS, **Samuel H. Moffett** (B) became the first recipient of the Bell-Mackay Prize, an annual award given "in recognition of life and ministry exemplifying the spirit of the Gospel in advancing the unity and mission of the Church." The prize is named for two outstanding Presbyterian leaders, Dr. L. Nelson Bell — a noted medical doctor, missionary to China, and elder in the southern stream of the now-United Presbyterian Church — and Dr. John A. Mackay, Princeton's president from 1936-1959. Presented by the Covenant Fellowship of Presbyterians and Presbyterians United for Biblical Concerns, the award was given to Moffett by Dr. L. Nelson Bell's son, Dr. B. Clayton Bell, pastor of Highland

Park Presbyterian Church (Dallas, TX), the largest congregation in the denomination.

Charles P. Robshaw (B, '44M) and his wife, Vadis, were off on a trip to Israel last spring. They have seven grandchildren to visit in retirement.

Olaf K. Storaasli (M) has retired after 42 years of teaching the New Testament at three schools: Luther Theological Seminary (MN), University of Saskatchewan (Saskatoon, Canada), and Luther Northwestern Theological Seminary (MN). He will continue to live in St. Paul, MN.

R. Archer Torrey III (b) continues as Archdeacon of Kangwondo, Diocese of Taejon, Republic of Korea, sharing in the work of the Council of the Church in East Asia. When not on the road in continuing ministry, he is at home in Charlotte Court House, Virginia.

1943

Donald R. Fletcher (B) has retired from high school teaching and continues in part-time ministry as stated supply for two small Presbyterian congregations in New Jersey at Janvier and Swedesboro.

After working in San Francisco for the American Friends Service Committee, **John R. Bodo** (M, '52D) is now serving as interim pastor at Westminster Presbyterian Church in Dayton, OH. This church is the former home of Westminster Choir College, now in Princeton.

1945

Gerald A. Foster (M) is now president of Global Missions International with headquarters in Wilmington, DE, a continuation of his ministry in the United Methodist Church. He is also minister-at-large for the American Leprosy Mission and director of "Wings of the Morning" radio ministry, presently in its 30th year.

Leonard J. Osbrink (B), now Honorably Retired, is serving as interim supply pastor of St. James Presbyterian

Church in San Gabriel, CA.

1947

Earle B. Harris (B, '67M) has retired after 20 years on the English Department faculty of Lake Superior State College (MI). He served in the parish ministry for 17 years and has taught at Central Methodist College (MO). He is currently a Michigan State Police chaplain.

At its annual meeting held in February 1987, the Association of Presbyterian Church Educators presented to **John D. McDowell** (B) a lifetime membership to its organization. Each year, two recently retired church educators receive this honor in recognition of outstanding and faithful service to church education.

1948

In February 1987, **Edward Conant Gartrell** (B) began a one-year term of service in North Alabama Union Presbytery, the last union presbytery created before the denomination united in June 1983.

E. Charles Smith (B) is serving as regular supply minister of the Harbor Presbyterian Church in New Castle, PA. He retired from the U.S. Army in April 1985 with the rank of colonel after 27 years of reserve and active duty as a chaplain. Still on call with the reserve, Smith lives with his wife, Armetha, on a farm in North Beaver Township, PA.

El Ser Humano y la Fe Cristiene, published in June 1986 and written by **Raymond L. Strong** (B, '55D), is now the textbook for the required religion course offered at Inter-American University in Puerto Rico, where Strong is professor of religion.

1949

If you live in Pennington, NJ, says **Walter R. Coats** (B), it would be unusual if you had never been inside the Pennington Presbyterian Church by the time you left school.

Unusual, says Coats, who retired

in September after serving as pastor of the church for 26 years, because the church has been heavily involved in outreach activities that would seem to include most members of the community.

For example, it has sponsored refugee families from Cuba, Hungary, and Vietnam; it established the Presbyterian Nursery School, a non-parochial program now in its 25th year; its church members staff an area soup kitchen; and community groups from the Boy Scouts to Alcoholics Anonymous use its facilities for meetings.

The church's commitment to contemporary problems, Coats believes, is particularly significant because of the church's history dating back to 1709 when its original building was used during the Revolution as a stable for Hessian soldiers' horses. While Pennington Presbyterian Church is very aware of its heritage, it is nevertheless "contemporary, with a mission for this time and this area. It respects its heritage, but is not hung up on it."

Although **Ernest O. Norquist** (B) is Honorably Retired, he continues as parish associate at Grace Presbyterian Church in Beaver Dam, WI, and is doing creative writing.

1950

William A. Grubb (B, '51M) and his wife, Louise, missionary co-workers in Taegu, Korea, write that they "enjoyed two days at the summer Institute of Theology" in Princeton in July 1986. They were on furlough from the Presbyterian Church of Korea and will serve one more term in this position.

Benjamin M. Weir (B) joined the faculty of San Francisco Theological Seminary in June 1987, after serving for a year as moderator of the Presbyterian Church (U.S.A.). In September 1985, he was released from captivity by Shiite Moslem extremists who had held him hostage in Beirut, Lebanon, for 16 months, 14 of which were in solitary confinement.

Frederick R. Wilson (B, '56M) of Glen Rock, NJ, has been chosen by the board of the Program Agency of the

PC (U.S.A.) to serve as general director of the organization. His appointment is pending confirmation by the General Assembly Council.

1951

Pastor of the First Congregational Church of Montague, MA, **Malcolm R. Evans** (B) is moderator of the Franklin Association of the Massachusetts Conference (United Church of Christ). He is also a certified alcoholism counselor in Massachusetts and is in private practice as a substance abuse counselor and consultant.

1955

E. Fay Bennett (M) and his wife, Jean, began their missionary furlough in the United States in June 1987, marking the completion of four years' service as educational missionaries to the Dominican Republic. In July 1986, one of their assignments — to found a Christian university on the island — came to fruition when the country's president gave Universidad Nacional Evangelica formal recognition and the right to grant university degrees. "Everyone here considers this event to be a great miracle of God — a miracle that will affect the quality of the work of the church in the Dominican Republic for many years to come."

The Bennetts, who will be speaking to groups in the U.S. on "what the Lord has been doing in the Dominican Republic," can be reached at the following address:

Dr. & Mrs. E. Fay Bennett
Department of World Missions
Free Methodist Church
Headquarters
901 College Avenue
Winona Lake, IN 46590

Paul A. Corcoran (B) retired in July 1986 as pastor of the Gwynedd Square (PA) Presbyterian Church. A resident of Lansdale, PA, Corcoran previously served as pastor to churches in Newville and Glenolden, PA.

After 23 1/2 years as a chaplain in the United States Navy, **Robert P. Heim** (B) retired in June 1986 and writes from Annapolis, MD, that he "will

report [his] new job and address when known."

Francis A. Younkin (B) lives in Katmandu, Nepal, where he is a missionary with the PC (U.S.A.) Program Agency. From September 1986 to February 1987, he was on assignment in the U.S.

1956

Kenneth Blaine Cragg (B), pastor of the First Presbyterian Church of Babylon (Long Island, NY), spent six weeks during the summer of 1985 visiting Israel, Egypt, and Europe. The trip was a gift from the Babylon church in honor of Cragg's 30 years of ordination.

In May 1986, the Northwood Institute, a four-year private college in Midland, MI, presented its Silver Circle Award of Town and Campus to **Kirk A.**

Hudson (B) in recognition of his work in organizing a Values Emphasis Week at the school for the past 12 years. Northwood confers the award to individuals who have contributed significantly to their institution.

Hudson, senior pastor of Memorial Presbyterian Church of Midland (MI), explains that Values Emphasis Week introduces religious and ethical ideas to the campus, which is located in a heavily industrial area near Detroit and where business is one of the most popular majors. He also notes that the school has neither a chaplain nor other "religious influences."

Values Emphasis Week has brought to Northwood speakers such as former Princeton president James McCord and has focused on topics such as the importance of ethics over profits and on the use of humor to help us confront and deal with pain.

Appearing on "Catch the Spirit," a nationally televised program of the United Methodist Church, **Robert W. Lyon** (M) put forward his view that the Church is under mandate from Jesus Christ to minister to AIDS patients. While he noted that he does not believe homosexual practice is within the will of God, Lyon said that the AIDS crisis "gives the church the opportunity . . . to show the world what it can be."



Robert W. Lyon

Lyon, who holds a Ph.D. from the University of St. Andrews (Scotland) and is professor of New Testament interpretation at Asbury Theological Seminary (KY), was interviewed on the weekly cable series in February 1987. United States Surgeon General C. Everett Koop also appeared on the program.

1957

Four years ago, **Robert J. Armstrong** (B) started his own company, Second Careers, a counseling and consultation service offering assistance in career planning, mid-career changes, outplacement, and pre-retirement planning. Armstrong, who works out of his Columbus, OH, home, holds a Ph.D. in adult education and is an adjunct faculty member of Columbus Technical Institute, where he teaches courses in general psychology and adult psychology. He is also a part-time interim minister.

Jane Frist (U), an elder of the First Presbyterian Church of Orlando, FL, writes that **F. Dale Bruner** ('58B) was a lecturer and teacher at the church's first theological seminar. Bruner is "a great teacher," says Frist, adding that they were "enriched and enlightened" by him. Bruner is on the faculty of Whitworth College (Spokane, WA) and has taught at Princeton's Center of Continuing Education and Institute of Theology.

Frederick V. Mills, Sr. (M), professor of history at LaGrange College (LaGrange, GA), has been elected to the Council of the American Society of Church Historians.

1960

Since July 1986, **William Klassen** (D) has been at University College in Toronto, Ontario, where he is visiting professor of peace and conflict studies as well as director of special projects funding. He is teaching and doing research in the areas of peace and religious studies and is also responsible for raising a \$1.5 million endowment to establish a chair in peace studies.

Speer Library recently received copies of commentaries by **Robert M. Paterson** (M)—written in Indonesian—on Jeremiah and Malachi. Paterson is a lecturer at the Theological Seminary for Eastern Indonesia in Ujung Pandang, Indonesia.

Duncan S. Watson, has moved from Durban, South Africa, to Brighton Beach, Victoria, Australia, where he is a parish minister in the Uniting Church in Australia.

1961

UMI Research Press has published *The Calov Bible of J.S. Bach*, edited by **Howard H. Cox** (D).

San Francisco Theological Seminary (San Anselmo, CA), recently granted tenure as a full professor to **Jorge Lara-Braud** (d), who teaches theology and culture.

1962

After completing 10 1/2 years of ministry in Spokane, WA, **Richard H. Leon** (B) returned to his home area of Bellevue, WA, to accept the call as pastor at the First Presbyterian Church of Bellevue.

The American Historical Association's

1985 James Henry Breasted Prize was awarded to **John Van Seters** (B) for his book *In Search of History: Hagiography in the Ancient World and the Origins of Biblical History*, published by Yale University Press. The \$1000 award is presented each year for the best book in English in any field of history prior to 1000 A.D. Van Seters, professor of biblical literature and chairman of the religion department at the University of North Carolina (Chapel Hill, NC), compares in *In Search of History* biblical writing in Israel with a vast corpus of ancient Greek and Near Eastern historiographic texts.

1963

John R. Killinger (D) was named senior minister of the First Congregational Church of Los Angeles, CA, in September 1986. He had been senior minister of the First Presbyterian Church in Lynchburg, VA, since 1980 and was earlier professor of preaching, worship, and literature at Vanderbilt Divinity School for 15 years. A former teacher and administrator at a number of schools including Vanderbilt University, the University of Chicago Divinity School, the American Church in Paris, and Vanderbilt Divinity School (where he was professor of preaching, worship, and literature for 15 years), Killinger, according to the First Congregational Church of Los Angeles, "feels that it is the minister's duty to educate the members of a congregation to think for themselves on religious matters — to be their own theologians." Killinger is the author of *The Tender Shepherd: A Practical Guide for Today's Pastor* (Abingdon Press).

Hermann I. Weinlick (B) is now working as a freelance editor and lives in Minneapolis, MN.

1964

In July 1986, **Charles E. Stenner** (B), pastor of the Plain City Presbyterian Church (Plain City, OH), wrote that he was on his way to Iceland, Denmark, Sweden, and England for a barbershop chorus tour.

1966

Kenneth H. Maahs (M), who has been on the faculty of Eastern College (St. Davids, PA) since 1972, has been chosen to fill their Clemens Endowed Chair for Biblical Studies, designed to promote biblical studies at Eastern. In addition to his work as a professor, Maahs is a Bible scholar and teacher who conducts Bible studies in area churches and has written biblical reference material and church school curricula for the American Baptist Churches, USA.

1971

Who's Who in the South and Southwest now includes **Clarence V.**

Scarborough (B), who has been pastor at Frayser-Trinity Presbyterian Church in Memphis, TN, since May 1986.

1972

Dennis E. Smith (B) has been associate professor of New Testament at Phillips University (OK) since the fall of 1986. Previously, he taught religious studies at Oklahoma State University. Smith and his family will continue to live in Stillwater, OK.

Boston University awarded a Th.D. to **William D. Spencer** (B, '75M) in May 1986.

1973

Thomas Nelson Publishing Co. has published *Called to Ministry*, the second book by **Aida B. Spencer** (B, '75M).

1974

Kenneth W. Eimer (B) has been Protestant chaplain at Ypsilante Regional Psychiatric Hospital (MI) since August 1984 and serves on the candidates committee of the Detroit Presbytery.

1975

To Seminary Alumni/ae:

Will you please share with me two or three of your favorite humorous stories, jokes, or anecdotes that can be used in sermons? I will acknowledge your contributions in a book I am planning to write on religion and humor. I would appreciate your brief comments on the theological relevance of your stories, jokes, or anecdotes, and I would particularly welcome humor associated with the subject of God.

Please send them to:

N.J. Vasantkumar
Box 1512
Susquehanna University
Selinsgrove, PA 17870

Lesley Anderson-Dale (E,M) is living in Manhattan where she is studying for the doctorate in the Department of Philosophy and the Social Sciences at Columbia University.

N. Dean Evans (E), who has served four parishes in the Diocese of Pennsylvania, recently completed service as interim rector of the Episcopal Church of the Trinity in Coatesville, PA. He lives in West Chester, PA, and is also education consultant to the Anglican bishop of Jamaica.

Eric E. Mueller (B), pastor at Reedwood Friends Church in Portland, OR, completed his Ph.D. in clinical psychology in August 1986.

1976

Bruce G. Stevens (B) received the D.Min. degree from Pittsburgh Theological Seminary in 1983. He is pastor of the First Presbyterian Church of Hackettstown, NJ.

1977

Barry R. Keating (U) is chaplain for Presbyterian Ministries, Inc., in Seattle, WA.

1978

The U.S. Air Force has awarded its Achievement Medal to chaplain **Jeffrey G. Guild** (B) for his work in developing and implementing a pastoral visitation program at McGuire Air Force Base. Guild is living in Enid, OK.

First there were the "Army Outstanding Family" awards and recognitions that he received in 1984 and 1985. Then, President and Mrs. Reagan honored his family with an "Outstanding American Family" award. And last year, the Ohio State University Alumni Association chose **Jeffrey M. Young** (B) as the recipient of its 1986 William Oxley Thompson Award, given each year "to alumni who are 35 years of age or younger [who] have demonstrated distinctive achievements in their



Jeffrey M. Young

careers, civic involvements, or both."

Young, who graduated from Ohio State in 1975 with an undergraduate degree in English, is a chaplain in the U.S. Army. For the past several years, he has been stationed in Germany,

where his most notable accomplishments have included a partnership and friendship program with a senior citizens' home, an outreach program for German chaplains and pastors, as well as a German-American religious retreat program for German and American soldiers.

1979

In his book *The Democratic Socialist Vision* (Rowan & Littlefield), **Gary J. Dorrien** (E, M) traces the evolution of modern democratic socialism and offers a critically balanced assessment of the arguments for economic democracy. An Episcopal priest, he argues for the contemporary relevance of a socialism that is deeply rooted in Christianity. Dorrien, who lives in Albany, NY, is also the author of *Logic and Consciousness*.

"One aspect of ministry in South Africa that is seldom referred to is the tension white ministers face in their own congregations," writes **Ethan Raath** (B), who returned to the United States in November 1985 and is now pastor of the La Fayette Presbyterian Church in La Fayette, GA. "This [tension] not only results from the tension inherent in 'prophetic' ministry, but from the tension of ministering to people who are afraid of change, uncertain of the future, and feel helpless and out of control in the midst of change. In addition, families are under pressure when sons and husbands have to serve in the military, in life-threatening situations, even when they don't agree with the government and its policies. Many white ministers are drafted and have to serve within similar circumstances. In addition, it requires extra effort to minister to families of those who are expected to be loving family members today, killers tomorrow, and a few weeks later loving fathers and sons again. It takes a heavy emotional toll on family life."

During his six years of ministry in South Africa, Raath was a part of his church's involvement with the political situation. He served on the Church and Nation Committees of both the General Assembly and his presbytery and counseled young men who were

considering conscientious objection.

He worked with ministers of all races in peace-making efforts within the black community. In addition to his regular pastoral duties, Raath served several black congregations about five hours away from his home. There, he writes, he was "caught up in a very meaningful ecumenical ministry to Mozambiquean refugees who were fleeing into South Africa to escape the ravages of drought and civil war in their own country."

Last year, Raath said he was "just about to complete" his dissertation on stress and burnout among Presbyterian ministers in South Africa, which he was to submit for his D.Th. in practical theology from the University of South Africa. His current address is 107 N. Main Street, La Fayette, GA 30728.

Barbara H. Cathey (b) was among 11 women honored by the *Jersey Journal* as 1986 women of achievement. Cathey, who learned Spanish as an exchange student in Mexico during high school and later in a work camp in Puerto Rico, is pastor of the First Presbyterian Church in Hoboken (NJ), where she provides services in Spanish and English. She serves on the board of directors of the Hoboken Welfare Department and was vice president of the Hispanic caucus of the Presbyterian Synod of the Northeast.

1980

Teresa Marie Derr (B) is associate director of pastoral care at the Lutheran Medical Center in Brooklyn, NY, where she lives. As first soprano with the Oratorio Society of New York, she performed with the group at New York's Carnegie Hall in December 1986.

In the fall of 1984, **Cass Ledyard Shaw** (b) decided to leave the First Presbyterian Church of Cape May, NJ, where she had been pastor for five years. Her plan to serve as chaplain and pastor to the International School in Kodaikanel in southern India had been approved by her presbytery and she was ready to go. But she did not leave. The Gandhi Government would not grant her a visa. After a year of waiting, telephoning the Indian



Nor'easter, Synod of the Northeast

Cass L. Shaw

Consultate regularly and trying to be patient, her congregation had become convinced that they had her back and were settling down with her when the visa came through. In May of '86, she bid a sorrowful goodbye to Cape May and did finally reach her destination in Kodaikanel.

Today, Shaw's time is divided between teaching at the International School and functioning as pastor to the school community. Hers will not be an easy task. "Most of the issues that the Church spends so much time on in this country won't make any sense in Kodaikanel," she told a writer for *Nor'easter* (published by the Synod of the Northeast) last year. "I can't just bust in there and start pressing my own personal agenda. I have to get to know them and their concerns and they have to become comfortable with me. I imagine that for the first six months at least, I'll just shut up and listen."

1981

Richard A. Kauffman (M) is acting president of Goshen Biblical Seminary for the 1986-87 school year. Since 1984, he has been at the Mennonite Church-sponsored seminary, where he ordinarily serves as administrative vice president and instructor in theology.

Milton Winter (M) is completing a

Ph.D. at Union Seminary (VA) and since December 1986, has been pastor of the First Presbyterian Church in Holly Springs, MS. He was previously assistant pastor at the Fourth Presbyterian Church of Chicago and visiting instructor of worship at the University of Chicago Divinity School.

1984

Pius M. Nthenge (B), who teaches in the department of educational psychology at Kenyatta University in Nairobi, Kenya, was joined last summer at a village in northeastern Kenya by 60 American students, members of Campus Crusade for Christ. "The Lord", writes Nthenge, "opened our eyes to the poverty that most of the world lives in." A typical family living in the village, he explains, "owns a small hut, a couple of old pairs of clothes, a couple of days' worth of food, and about a dozen goats, cows, sheep, mules or camels." The group found it "tough going for ten days without a shower, clean water, stores, transportation, or air conditioning." Yet, despite these conditions, writes Nthenge, "the villagers are open and very receptive to the Gospel of Christ."

1985

Fe R. Nebres (E) is a project coordinator with the Hawaii Conference of the United Church of Christ, where she is involved in developing curriculum resources. Three of these resources are study books that focus on the faith



Fe R. Nebres

Hawaii Conference of the United Church of Christ

journeys of people from Hawaii, Samoa, and the Philippines — three of the ethnic groups that shape the multicultural ethos of the State of Hawaii. Written in English, the books "are intended for all church schools wishing to promote greater awareness and understanding of people from other ethnic groups whose faith journeys may enhance their own understanding of the universal family of God." For more information, write to Nebres c/o Hawaii Conference of the United Church of Christ, 15 Craigside Place, Honolulu, Hawaii 96817.

1986

In May 1986, **J. Scott Miller** (B) was installed as associate pastor of Northern Presbyterian Church in Elmira, NY.

In June 1986, **Barbara Ann Renton** (B) completed a one-year term as moderator of the Synod of the Northeast and is back home in Valley Stream, NY, where she is completing her doctoral dissertation. Enrolled as a music history student in the Graduate School of the City University of New York, she is writing on "the musical culture of Bohemian lands, 1720-1770," a study that focuses on two-thirds of present-day Czechoslovakia.

Renton is also a member of the new General Assembly unit on global mission and ministry. The group, which held its first official meeting on January 1, 1987, is responsible for ecumenical and global activities of the PC (U.S.A.).

Wanted: Old Photos of Miller Chapel

The Seminary is seeking photographs of the interior of Miller Chapel prior to its renovation and relocation to its present site in 1936. If you have in your possession or know of the whereabouts of such photographs, please contact Dr. Fred Cassell, Vice President for Seminary Relations. Verbal descriptions of the chapel's interior, particularly its worship center, would also be deeply appreciated.

Obituaries

William Colin Lee, 1924G

Mr. Lee died October 4, 1986, at age 90.

A native of Belfast, Northern Ireland, Mr. Lee attended London University (England), from which he received an undergraduate degree and a Litt.D. degree in 1916 and 1927, respectively. He earned his Bachelor of Divinity degree from Reformed Episcopal Seminary (England) in 1921. Mr. Lee was ordained by the Reformed Episcopal Church (England) and the Protestant Episcopal Church.

After his graduation from Reformed Episcopal Seminary, Mr. Lee served for a year as deacon of the Reformed Episcopal Church of the Redeemer in Baltimore, MD. He was later a minister at four Episcopal churches and one Presbyterian church. These congregations were in Philadelphia, PA; Chestnut Hill, PA; Willow Grove, PA; Ardmore, PA; and Mt. Kisco, NY.

Mr. Lee retired in 1959 as rector emeritus of the Mt. Kisco church.

Calvin Lee, 1927b

Mr. Lee died in Houston, TX, on February 5, 1987, at age 89.

Born in Canton, China, in 1897, Mr. Lee devoted his life to China and its people. Ordained in 1929, he served as a missionary in Canton from 1931 to 1950. In the United States, he was pastor at the Chinese Bible Church in Detroit, MI, from 1954 to 1957 and part-time pastor at the Chinese Church of the Brethren in Chicago, IL. From 1960 until his retirement, he was on the staff of the Evangelize China Fellowship in Hong Kong.

Reuben John Schroer, 1928B

Mr. Schroer, pastor of the First Evangelical and Reformed Church of Akron, OH, for more than three decades, died on December 2, 1986, at the UCC Chapel Hill Home in Canal Fulton, OH. He was 82 years old.

An Ohioan, Mr. Schroer was educated at Lakeland College (WI), Princeton, and the University of Chicago.

He was ordained in 1928 by the Reformed Church in America and subsequently served as pastor to three churches — from 1928 to 1930, at the First Evangelical and Reformed

Church of Goshen, IN; from 1931 to 1938, at the First Evangelical and Reformed Church of Lima, OH; and from 1938 until his retirement in 1969, at the United Church of Christ of Akron, OH.

He received a Doctor of Divinity degree from Heidelberg College (OH).

Mr. Schroer is survived by his wife, who lives in Canal Fulton.

Laszlo Harangi, 1937M

Mr. Harangi, a professor at Baldwin-Wallace College in Ohio, died unexpectedly on October 15, 1984, in his native Hungary. He was 71.

After earning his degree at Princeton, he received his master's degree from the University of Budapest in 1940 and his Bachelor of Divinity degree from the Reformed Theological Seminary in Sarospatok, Hungary. Mr. Laszlo was a professor at two colleges in Hungary from 1940 until 1947, when he moved to the United States.

Ordained by the Hungarian Reformed Church, he was pastor to congregations in Ohio and Pennsylvania before going on to serve as an editor with the United Church of Christ in New York City. In 1963, Mr. Laszlo became a professor at Baldwin-Wallace College.

He earned his Ph.D. from the University of Pittsburgh in 1958.

Survivors include his wife, Buzas Rozsa; a sister; children; and grandchildren.

Lester Jacob Kuyper, 1937M

Mr. Kuyper, who was both a parish minister and a seminary professor, died in recent years. Information on the exact date and place of his death, however, is not yet available.

After graduating from Hope College in Holland, MI, and from Western Theological Seminary (MI), where he received his Bachelor of Theology degree, Mr. Kuyper was ordained by the Reformed Church in America. He subsequently became pastor at the Ninth Presbyterian Church of Grand Rapids (MI), where he served for four years before answering the call to serve as pastor at the Clover Hill Presbyterian Church in Flemington, NJ.

In 1939, Mr. Kuyper joined the faculty of Western Theological Seminary, from which he retired as professor

emeritus in 1974.

He also held a Doctor of Theology degree from Union Theological Seminary (NYC) and an honorary degree from Hope College in addition to the Master of Theology degree from Princeton.

John Benjamin Rapp, 1948B

Mr. Rapp, who was a missionary and fraternal worker as well as an electrical engineer, died on November 21, 1986, in San Luis Obispo, CA, at age 70.

Born in Sacramento, CA, he graduated in 1940 from the University of California at Berkeley with a degree in engineering. He was subsequently employed by the General Electric Company until 1945, when he entered Princeton.

After graduation, Mr. Rapp served for five years as a missionary and fraternal worker with the Board of Foreign Missions in the northern region of Chile. He later worked for Collins Radio in Burbank, CA; the United Fruit Company in Guatemala; and from 1959 until his retirement in 1979, a professor of electronic engineering at California Polytechnic State University in San Luis Obispo, CA.

Mr. Rapp is survived by his wife, Elaine, two daughters, and four grandchildren.

Fritz Hermann Keienburg, 1951M

Mr. Keienburg, who was a pastor to five congregations and the director of a school, all in Germany, died in October 1986, at age 62.

A native of Essen, Mr. Keienburg graduated from the University of Münster in 1944 and, in addition to Princeton, earned graduate degrees from the Wuppertal Theological Seminary, University of Münster Theological Seminary, Bethel Theological Seminary, and Basel University in Switzerland.

After he was ordained in 1952 by the Church of the Union in Westphalia, Mr. Keienburg held pastorates in Westphalia and Münster. In 1966, he was appointed director of the Protestant Academy of Westphalia.

He served in the German Army from 1943-45.

Robert Abner Reighart, 1951B, '58M, '77P

Mr. Reighart died on October 31, 1986, at age 59.

Born in Pittsburgh, PA, he was a graduate of the University of Pittsburgh and later, of Princeton, where he earned three degrees. In 1951, after receiving his Bachelor of Divinity degree, he was ordained by the Presbytery of Pittsburgh and became an assistant at the Second Presbyterian Church of Newark (NJ).

Mr. Reighart subsequently served as pastor at the First Church of Boonton (NJ) for 14 years and later at the Faith Presbyterian Church in Baltimore (MD).

He is survived by his wife, who lives in Timonium, MD.

William Parks Caldwell, 1953B

Mr. Caldwell died on November 5, 1986, in San Antonio, TX. He was 59.

A native of Iowa, he graduated from Wheaton College in 1950 and after completing his studies at Princeton three years later, was ordained by the Presbytery of Lackawanna.

In 1956, Mr. Caldwell became pastor of a church in Wyoming, PA. He subsequently served as pastor to Presbyterian congregations in Plainfield, NJ; Austin, TX; San Antonio, TX; Springfield, OH; and Humble, TX, including the First Presbyterian Church of Austin, TX, where he served from 1959 to 1969. For a brief period, he was organizing pastor for a new church development for the Presbytery of the Gulf Coast and Brazos.

Mr. Caldwell served in the United States Army Air Corps from 1945-46.

He received a Doctor of Divinity degree from National Christian University in 1972.

Mr. Caldwell is survived by his wife, Lois, who lives in San Antonio.

Mary U. Hamlin, 1958U

Mrs. Hamlin died on October 5, 1986, at age 57 in Hanover, NH. She had been a resident of Claremont, NH, since 1978.

Educated at the Baldwin School in Bryn Mawr, PA, and at the Friends School in Philadelphia, PA, Mrs.

Hamlin graduated in 1955 from the University of Pennsylvania, where she studied nursing.

Her nursing career began with training at Bryn Mawr Hospital and continued with her position as a charge nurse at Philadelphia General Hospital, where she was also in charge of the premature nursery. After moving to New Hampshire, Mrs. Hamlin served on the nursing staff of Crotched Mountain Hospital for Crippled Children and, for the last several years, at Sullivan County Nursing Hospital, where she was a charge nurse.

From 1959 to 1963, Mrs. Hamlin was a commissioned church worker for the First Presbyterian Church of Newport, RI, and in later years was affiliated with the First Presbyterian Church of Antrim, NH.

She is survived by her husband, George, whom she married in 1978; her mother; and a nephew.

William G. Wilson, 1969E

Mr. Wilson died this year, but further details are not yet available.

Born in Philadelphia, PA, on May 1, 1945, he took his undergraduate degree from LaSalle College in Philadelphia. He went on to pursue graduate work at a number of institutions in addition to Princeton — the University of Fribourg in Switzerland followed by Hunter College and Columbia University, both in New York City.

From 1969 to 1970, Mr. Wilson served as an administrative assistant at a church in Brooklyn, NY. In later years, he taught English at the Franklin School, a private school in New York City, and at public schools in the city.

Robert Martin Johns, 1970B

Mr. Johns, an ordained minister in the United Church of Canada who served in that country and the United States, died on October 11, 1986, at age 44. He was living in Winnipeg, Manitoba.

Born in Manitoba, Mr. Johns earned his Bachelor of Science degree from Acadia University (Nova Scotia) and his Master of Science degree from McMaster University (Ontario) before entering Princeton in 1967.

He served the United Church of Canada as an ordained minister to

churches in Saskatchewan, Manitoba, and Winnipeg and was chaplain of the Queen Street Mental Health Center in Toronto for a year. For a brief period, he lived in the United States, where he was minister of counseling at a UPCUSA church in Topeka, KS, and where he studied pastoral counseling skills at the Menninger Institute in Topeka.

Several of Mr. Johns's hymns have been included in the hymnody of the United Church of Canada.

Mr. Johns is survived by his wife, Elinor, and three young children.

Paul L. Bradshaw, 1972B

Mr. Bradshaw died on July 17, 1986, at age 39. He had been living in Millwood, Virginia.

Much of Mr. Bradshaw's career involved working with youth. Last year, he was named director of clinical and educational programming at the Grafton School in Berryville, VA, an institution for emotionally disturbed children and adolescents. They described him as "a nationally recognized authority in psychotherapeutic programs for children and adolescents, and in family systems therapy."

In 1970, he became director of the National Leadership Development Program of the National Boy Scouts of America and went on to serve in various youth-related positions in Indiana and Virginia.

In recent years, before his appointment at the Grafton School, Mr. Bradshaw was employed at Arthur B. Little (Washington, D.C.); was adjunct professor at North Virginia Community College; and was a management consultant in Washington, D.C.

A native of Virginia, he graduated from the University of Richmond (VA) as well as from Princeton.

John Joseph Meehan, 1974m

Mr. Meehan died on June 28, 1986, at the age of 57.

Mr. Meehan was born in Jersey City, NJ, in 1928 and graduated from the Immaculate Conception Seminary in Darlington, NJ, in 1954. Ordained by the Roman Catholic Church that year, he served churches in Maple Shade and Spring Lake, NJ.

Births

Charles to Glenn McNiel (71M) and Ellen, May 7, 1987

Annabelle K. to Charles D. Myers, Jr., (76B) and Anne (78B), January 18, 1987

Kimberly A. to Henry N. Braga (77B) and Sally, May 12, 1987

Andrew D. to Gregory M. Anderson (80B) and Holly, May 25, 1987

Amy K. to Greg R. Bostrom (83B) and Kathleen, April 2, 1987

Andrew N. to R. Alex Chamberlain (81B) and Dana

Allegra R. to Steve Jacobsen (81B) and Ann, October 31, 1986

Scott C. to Carol L.S. Danielson (82B) and husband, May 4, 1987

Jonathan C. to Gordon C. Fraser (82B) and Julia, May 26, 1987

Weddings

Donald E. Mac Falls (58B) and M. Eileene Johnson (64b)

Donald F. Chatfield (59B) and Judith E. Lane

Rebecca L. Knight (77B) and Nicholas M. Giusti

Walter G. Kirkconnell (85B) and Leslee DuVall Hay

Jill-Robb Denison (86B) and Brian R. Paulson (87B)

David C. Smith (87B) and Nancy Barletta

Gifts

IN MEMORY OF:

The Reverend John Rea Bamford (1897) to the Education Fund

The Reverend Phillip W. Barrett ('43) to the Scholarship Fund

Dr. Henry Seymour Brown (1900) to the Education Fund

John Bruere to the Education Fund

Edward J. Croot to the Scholarship Fund

The Reverend Dr. Seward Hiltner to the Hiltner collection in Speer Library

Dr. Norman Victor Hope to the Norman Victor Hope Memorial Scholarship Endowment Fund

The Reverend Dr. Orion C. Hopper ('22) to The Reverend Dr. Orion C. Hopper Scholarship Endowment Fund

James E. Kennedy to the Scholarship Fund

George W. Loos, Jr., to the Scholarship Fund

Mrs. Henry Luce III to the Scholarship Fund

The Reverend Dr. Donald MacKenzie to the Class of 1937 Anniversary Gift

The Reverend William A. McAdoo ('32) to the Alumni/ae Roll Call

Clue Meyerhoffer to the Scholarship Fund

The Reverend Alex N. Nemeth ('53) to the Alex N. Nemeth Memorial Scholarship Endowment Fund

Mott Randolph Sawyers and Rebecca Taylor Sawyers to the Mott Randolph Sawyers Scholarship Endowment Fund

The Reverend Spencer B. Smith ('37) to the Class of 1937 Anniversary Gift

Angus M. Thom to the Education Fund

IN HONOR OF:

Dr. Richard Cromie to the Education Fund

The Reverend Malcolm R. Evans ('51) to the Scholarship Fund

The Reverend Dr. Lawrence Fisher ('37) to the Scholarship Fund

Chaplain Margaret G. Josselyn ('86) to the Education Fund

IN APPRECIATION OF:

The Reverend Dr. Richard Armstrong ('58) to the Scholarship Fund

The Reverend Dr. Kenyon J. Wildrick ('58) to the Scholarship Fund

Continuing Education Calendar

OCTOBER

- 5 Preaching as a Creative Art
(Bryant M. Kirkland)
- 12-15 The Ten Commandments: Moral and Theological Dimensions
(Patrick D. Miller)
- 12-15 A Curious Conguinity: The Common Blood of Religion and the Arts
(Theodore A. Gill)
- 19-22 Maximizing People Skills in Ministry
(Gordon C. Hess)
- 19-22 Intergenerational Ministries
(Carol A. Wehrheim)
- 26-30 Popular Religion in America and Beyond: A Missionary Challenge
(Paul G. Hiebert)
- 26-30 The Authority of the Pastor
(The Grubb Institute)

NOVEMBER

- 2 Medical Ethics
(co-sponsored with the National Conference of Christians and Jews and the Citizens' Committee on Biomedical Ethics, Inc.)
- 2-5 Leadership Style in Administrative Ministry
(Geddes W. Hanson)
- 2-5 Hermeneutics in Contemporary Theology
(Mark Kline Taylor)
- 2-5 Managing Conflict
(Roy Pneuman and Margaret Bruehl, The Alban Institute)
- 2-5 Personal Power
(Roy Pneuman and Margaret Bruehl, The Alban Institute)

- 9-10 Faith, Spirituality, and Religion: A Comparative View
(Peter Awn, John Grim, Linda Mercadante, Charles Ryerson, Donald Swearer, Mary Evelyn Tucker-Grim)
- 18-20 Teaching Church History in a Parish Setting
(Garth M. Rosell, Ronald C. White, Jr.)
- 18-20 Christian Prayer: A Growth Experience
(Miriam Murphy, Karlfried Froehlich)
- 22-24 Voluntary Organizations are Different!
(John C. Talbot)
- 30-Dec. 3 Highlights of the Gospel according to John
(Bruce M. Metzger)

For information, contact:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
(609)921-8198

ANNOUNCING A HYMN CONTEST

For 175th anniversary of Princeton Theological Seminary

- Text should be of a commemorative nature.
- Language should be inclusive and avoid archaic expressions.
- Prize to winner: \$500.00
- Judges to be drawn from the Princeton Seminary faculty
- To be used in a community service in late April 1988 as a printed insert
- Seminary to own copyright to winning text

- To submit entry, retain your original copy; submit five copies please.
- Deadline for all entries: February 1, 1988
- Winner announced by April, 1988

Send entries to:
Hymn Contest c/o David A. Weadon
Princeton Theological Seminary
CN 821
Princeton, NJ 08542-0803

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 190
Princeton, NJ

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



The Ordeal of Elijah Parish Lovejoy

Volume XXVI, Number 4

Fall 1987/Winter 1988

*Fall 1987/
Winter 1988*



Alumni/ae Princeton Theological Seminary

Vol. XXVI, No. 4
Fall 1987/Winter 1988



CONTENTS

Features

A Grand Celebration 4

**Accreditation, Divine
and Human** 6
By Charles C. West

Vigil for Freedom 8
A century ago, Elijah Parish
Lovejoy entered the annals of
the nation's history
By Robert W. Tabscott

Departments

News in Brief 2

Emeriti/ae 11

Faculty Notes 13

Class Notes 14

Obituaries 22

Gifts 24

Editor, Nathaniel Hartshorne
Assoc. Editor, Helene Gittleman
Art Director, Jim Stevenson
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542-0803

On the cover: The mob that killed
Elijah Parish Lovejoy and destroyed his
press was depicted in this 19th century
engraving, "The Siege at Gilman's Ware-
house," artist unknown. Courtesy of *The
Alton Telegraph*.

A Message from the President

Dear Colleagues:

Throughout this 1987-88 academic year, the Seminary will be celebrating its 175th anniversary in a variety of ways and at various times that are specified elsewhere in this edition of *Alumni/ae News*. We sincerely hope that many of you will be able to return to the campus for at least some of these events. The welcome mat is definitely out for you.

Being a part of the life of the Seminary as it passes this milestone in its institutional history gives one a keen sense of serving on the leading edge of a living tradition. Gerhard Ebeling speaks of tradition as "the still-living past, the past that is not past . . . the past which continually makes itself present." Princeton Seminary represents such a tradition.

To give but one among many possible examples, consider the context in which the Seminary continues to engage in theological reflection and education. In a day in which theology is increasingly being done in the context of the university, either in divinity schools or departments of religious studies, Princeton Seminary continues to identify itself clearly and firmly with the Church. That does not imply that doing theology in an ecclesial context isolates the task from the issues and concerns represented in a university setting. But it does assume that theology is not an academic end in itself, that it is a task that belongs to the community of faith, and that those who pursue the task do so for the sake of the life and mission of that community. Such an assumption is shared by our present faculty with all those who have gone before during these past 175 years.

While it may be true that theology is no longer the queen of sciences, it is true that here as elsewhere it remains the servant of the Gospel for the sake of the Church.

If traditionalism seeks to preserve the past, a living tradition lives out of its history into the future. Celebrating an anniversary not only recognizes how far we have come; it also and primarily provides a bearing on the direction in which we are moving.

During this anniversary year, therefore, we celebrate both what God has done in and through this school and what we trust the Lord will yet do in the days and years to come.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie



News in Brief

A Dictionary of Classical Hebrew

When two Princeton professors and a third scholar receive the funding they seek, they will produce a book that will undoubtedly appear on the shelves of every seminary library and theological bookstore in the country.

It's a project that one Princeton professor says represents one of the most distinguished efforts in the Seminary's history: the compilation of a new Hebrew-English dictionary that will take into account a large corpus of extra-biblical material unearthed in recent decades, such as Ugaritic inscriptions and discoveries in the sands of the Levant that include the Dead Sea Scrolls, seals, and ostraca. The new dictionary is intended to replace the standard but outdated book known to most seminary students as "BDB": Brown, Driver, & Briggs' *A Hebrew and English Lexicon of the Old Testament*, which was published in 1907 and whose reprints have not kept up-to-date with linguistic or philological advances.

The idea for the new dictionary came from a committee of the Society of Biblical Literature, which enthusiastically endorsed a proposal written by J.J.M. Roberts, Princeton's William Henry Green Professor of Old Testa-

ment Literature. Roberts will edit the volume together with two colleagues: C. L. Seow, assistant professor of Old Testament and author of a new Hebrew grammar released this fall; and Richard E. Whitaker, guest professor of Old Testament at Princeton from 1986-7 and editor of the standard concordance of Ugaritic texts.

A "Friendly" Approach to Hebrew

Those acquainted with Hebrew exegesis will immediately recognize the significance of the project. The book's organization will be "friendlier" than that of other dictionaries currently available. Students of Hebrew will recall the difficulty that a beginner encounters in using BDB: words are listed under their sometimes elusive and frequently hypothetical "roots." To some extent, the problem is circumvented by the German lexicographers Koehler and Baumgartner, who preferred to list words according to their spelling, and thus, where necessary, placed nouns and verbs sharing the same root in separate locations. The new dictionary will list words as they are spelled, but with ample cross-referencing that will also group together words related to one another.

Also keeping in mind the beginning student and those whose knowledge of an ancient language is limited to Hebrew, the Princeton lexicographers will provide the cognates from other Semitic, Hamitic, or Indo-European languages in transliteration (i.e., with character-for-character representation in English) rather than in the script of the cognate language.

While the new dictionary will benefit from advances in Hebrew scholarship, it will also contain features made possible by developments in computer technology, especially by the availability of the

Ibicus computer designed for scholars of ancient languages. According to Roberts, Ibicus will help the book's editors (including Whitaker, a computer programming expert,) provide more consistent, fuller listings of grammatical forms and fuller citations of texts than in previous works.

Work on the new dictionary will begin as soon as a support staff is organized, says Roberts, who expects that the project will take a decade or more to complete. He anticipates that the book will be a boon to generations of scholars and, more immediately, to graduate students in lexicography at Princeton who will have a chance to contribute to the work. Their Old Testament and Semitic language study, he says, will be enhanced by "an element of excitement."

Women's Shelter Thanks Princeton

In October, in a public ceremony, a local organization that helps victims of domestic violence thanked Princeton for its support.

Since 1979, Princeton has been sending one or two field education interns a year to New Jersey-based Womanspace, which has its main office in Lawrenceville and shelters in secret locations in Trenton. The student interns function as chaplains to battered women and their children and help plan state-sponsored workshops that educate clergy on the subject.

For some students, internships at Womanspace have been central to their seminary education. Jennifer Manlowe, for instance, now a third-year M.Div. student at Princeton, worked on a manual that informs clergy of legal aspects of the problem and now, as a field education intern for the Delaware County Legal Assistance Association, she's working on a pamphlet for pastors and laypersons that discusses this behavior from legal and theological perspectives.

While student interns have contributed their efforts to Womanspace, two Seminary groups — the Stewardship Committee and Seminary Internship Program — have provided financial assistance.



From *Excavation Journal*

The new dictionary will include inscriptional Hebrew such as this recently discovered impression made by a seal owned by Baruch, the scribe of the prophet Jeremiah.

A Visit to Washington

Jo Cassell, wife of PTS Vice President Fred Cassell, was one of a group of Presbyterians invited to the White House last summer for "a dialogue" on Central America with President Reagan and his staff. Cassell, a nutritionist and author, toured Central America last winter as one of a seven-person 1986 Task Force on Central America for the Presbyterian Church (USA). The report of the task force, which criticized the Reagan Administration's policy on Central America, was adopted by the General Assembly last June.

At the meeting, the seven members of the task force and Donn Moomaw, pastor of the Bel Air Presbyterian Church, which the Reagans attend, met with the President, Vice President Bush, Secretary of State George Shultz, Frank Carlucci, national security adviser, and Elliot Abrams, under secretary for Latin American affairs. In response to the President's statement, which he read, and remarks by Shultz, the members of the task force presented their views on the situation in Central America. The meeting lasted one hour.

"I don't think anyone's mind was changed by the meeting," says Cassell. "But you never can tell; perhaps seeds were planted that may bear fruit later on." (Since the meeting, she has received two letters from Vice President Bush requesting more information from the task force.) More important to her, she says, is that it is now clearer than ever before that what the General Assembly has to say on issues is taken seriously by the country's leaders.

A Gesture of Friendship

As a gesture of friendship to help Princeton celebrate its 175th anniversary, Trinity Episcopal Church in Princeton has lent its sculpture of Christ bearing the cross (see photo on this page) to PTS for the anniversary year. The statue, the first such Christian icon on the PTS campus in its history, was sculpted of steel and wood by J. Seward Johnson, a local resident. It stands between the Administration Building and the Mackay Campus Center.

Speakers on Campus

Scholars from institutions in the

United States and abroad were on campus this fall to speak at the following events.

Stone Lectures: The Stone Lectures this year were presented on September 29 — October 2 by Dr. Martin Hengel, professor of early Judaism and Christian origins at the University of Tübingen, West Germany, who spoke on "The Johannine Question."

The Princeton Symposium on Christian Origins: More than 30 scholars from Israel, Norway, Germany, France, Scotland, England, and the United States attended this symposium from October 4 — 7, which focused on the Jewish concept of the Messiah and on Messianic ideas and the origins of Christology. Those presenting papers at the symposium included Professor James Charlesworth, George L. Collord Professor of New Testament Language and Literature at PTS; Professor S. Talmon, J.L.

Magnes Professor of Bible Studies at the Hebrew University in Jerusalem; Dr. W.D. Davies, George Washington Ivey Professor of Christian Origins, Emeritus, at Duke University; and Professor Martin Hengel of Tübingen University.

Neumann Lecture: "Karl Barth as a Challenge for Contemporary Theology" was the subject of this year's Neumann Lecture by Dr. Hans Küng of the University of Tübingen, which he presented on October 14.

Warfield Lectures: During the special Anniversary Event from November 11 to 13 (see picture story in this issue), Dr. Alexander McKelway, professor of religion at Davidson College, gave the Warfield Lectures on "Recovering the Freedom of God," "The Structure of Divine Freedom," "Thinking about God," "The Liberating Word," "Liberating Theology," and "Revolutionary Freedom."



This steel and wooden sculpture is on loan from Trinity Episcopal Church in Princeton as a part of PTS's 175th anniversary.

A Grand Celebration

For three days, from November 11th to 13th, speakers, preachers, and artists came to the PTS campus to participate in a special event, part of the Seminary's year-long celebration of its 175th anniversary. During the day, there were special worship services and lectures; at night, drama and music presentations. All in all, it was, in the words of one participant, "a grand celebration."



Ronald E. Cobb

The Belle of Amherst, a drama about the life and work of Emily Dickinson, starring Penelope Reed of Princeton Seminary's Speech Department, was presented on Wednesday evening, November 11th.



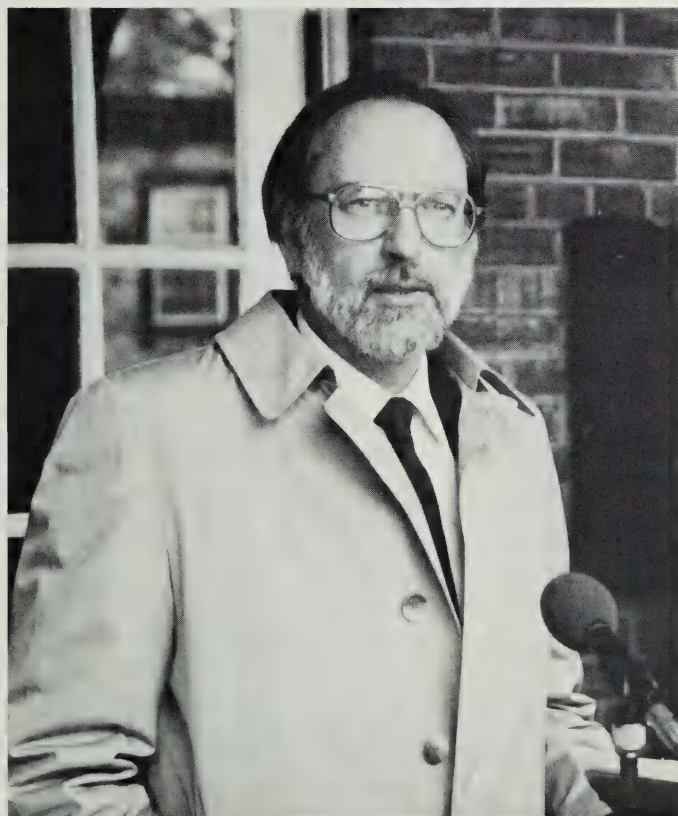
John Simpson

Dr. Fred Craddock, professor of preaching and New Testament at Emory University, was a guest preacher on Wednesday and Thursday.



John Simpson

"The Freedom of God and Human Liberation" was the title of the Warfield Lectures given by Dr. Alexander McKelway of Davidson College.



John Simpson

Robert Tabscott, author of the film on Elijah Lovejoy that was presented on Thursday night, spoke at the dedication of a plaque in memory of Lovejoy.



John Simpson

Dr. F. Morgan Roberts, pastor of the Shadyside Presbyterian Church of Pittsburgh, preached on Friday.

Accreditation, Divine and Human

By Charles C. West

Once every 10 years, — in the seventh year of each decade, to be precise — angels descend upon Princeton Seminary. They do not come unawares. We have every opportunity to prepare thoroughly for them. They are neither avenging angels nor simply bearers of good tidings but rather examiners of our school and all its works, searching and testing the way our whole community fulfills its vocation of serving theological scholarship and the ministry of the Church.

In worldly terms, these visitors represent the Middle States Association of Schools and Colleges and the Association of Theological Schools in the United States and Canada. They come to review our accreditation as a theological institution of higher education.

For more than a year, a steering committee composed of members of the faculty, administration, trustees, and the student body has been preparing a self-study of the institution for presentation to the accreditation committee. Their report, which has just been released, records the adventures of a community in transition from six years of the presidency of Dr. James I. McCord through four years under the leadership of Dr. Thomas W. Gillespie. It is a time in which, through retirements and new appointments, the faculty has experienced nearly a 60 percent turnover. The change of administrators has been even greater. The document, therefore, presents an interesting story of continuity and change. The following are some excerpts:

The trustees and the presidency: The Seminary's Board of Trustees is an unusually dedicated group with a record of active interest in

the life of the Seminary through its committees for academic affairs, library, long-range planning, and student affairs and its financial support,

One of the biggest changes in the past decade has been the growth of the faculty from 43 to 49 full-time members

having increased the endowment by 400 percent over the past few decades. President Gillespie has introduced a new structure for the entire administration that delegates more responsibility to the deans and vice presidents who head its various departments.

Academic life: Enrollment in the Seminary's various programs has remained fairly constant over the past 10 years. Enrollment in the M.Div. program has declined slightly, largely because the pool of college graduates is not as great as before. The number of Ph.D. candidates has risen. A new field of study has also been added in the Ph.D. area — that of Mission, Ecumenics and the History of Religion. It graduated its first doctor of philosophy this year.

Continuing education at PTS has also expanded. Besides a full program at the Center of Continuing Education, there have been Seminary-sponsored continuing education events in various parts of the country and international travel seminars as well. Finally, in the area of faculty research, more liberal policies for leaves and grants have been instituted.

Faculty development: One of the biggest changes in the past decade has been the growth of the faculty from 43 to 49 full-time members with a cor-

responding drop in the faculty-student ratio from over 15/1 to about 13/1. During this time, new positions have been established in Reformation church history, in systematic theology, in theological dialogue with secular disciplines, in social ethics, and in homiletics, and a chair is to be successively occupied by distinguished visiting professors from outside Europe and North America.

In Kathleen McVey, the Seminary now has its first tenured Roman Catholic faculty member and in Jane Dempsey Douglass, a distinguished church historian, bringing the total number of women on the faculty to 10, four of whom are tenured. The appointment of Peter Paris in ethics and Sang Lee in systematic theology brings two distinguished scholars — one black, the other Korean-American — to the community, raising the total number of minority faculty members to five, three of them tenured.

All of the higher age groups have increased. More students are now gaining experience in secular jobs before coming to the Seminary.

Student body: Little has changed in 10 years. Presbyterians still constitute 60 percent of the M.Div. candidates but do not predominate in the other programs. Methodists are the second largest group, followed by Baptists, Lutherans, Roman Catholics, United Church of Christ, and Episcopalians. The student body is older than it was 10 years ago. Students between the ages of 21 and 24 in the M.Div. program have declined by nearly 40 percent. All of the higher age groups have increased. More students are now gaining experience in secular

jobs before coming to the Seminary. A larger number are second-career candidates for the ministry, though Princeton Seminary still has proportionately fewer of those than other Presbyterian schools. Tuition costs are up nearly 150 percent. Scholarship aid has risen accordingly: today, nearly 90 percent of M.Div. students receive some form of financial assistance. Student organizations are also surprising in their number and variety, some 19 of them expressing a range of academic, social, and personal concerns.

The Library continues to grow apace under the direction of Dr. James F. Armstrong, who has succeeded Dr. Charles Willard. The budget for book purchases has grown about 120 percent and the total library budget proportionately. Computerization of the card catalog is now in process and significant new collections have been obtained.

The ministry of the Seminary to a pluralistic society: How diverse is Princeton Seminary and how well does it minister to the needs of the diverse communities that make up not only the society of the United States but of the world? The increased role of women is especially important. In addition to the increase in women faculty, 11 members of the Seminary administration are now women compared with one in 1977. Although there is not a special area of concentration in women's studies, most courses include more attention than a decade ago to the contribution of women scholars to biblical studies, church history, theology, and the practical fields, and several courses concentrate on the problems and the role of women in these various fields. The Seminary has worked hard on the question of inclusive language, resulting in a much higher sensitivity than before to this issue among all members of the community. The Women's Center and the Committee on Women in the Ministry are now permanent parts of Seminary community life.

Black Americans have seriously challenged the Seminary in the past 10 years to develop its life and its curriculum in such a way as to include their concerns. Besides the growth in black faculty mentioned above, three administrators who are

black have been appointed, two of whom are directly concerned with student affairs. Moreover, a revived emphasis on the recruitment of black students has resulted in some increase

The ministry to Asian-Americans has grown more than any other in the past decade. Seven years ago, there were five such students on campus; now there are 32.

in their number in the student body. These are signs of progress, although, the report acknowledges, much remains to be done in creating community between black and white students, in integrating black contributions into the worship life of the school, and in reaching out to non-Presbyterian denominations where most black Christians are.

The ministry to **Asian-Americans** has grown more than any other in the past decade. Seven years ago, there were five such students on campus; now there are 32. An Asian-American program has been established with the help of a Henry Luce Foundation grant to increase the Seminary's service to the Asian-American Christian community in various areas: recruitment of students for the ministry, continuing education for Asian-American pastors, and the development of Asian-American theology.

Overseas students have constituted over the years nearly 10 percent of the Seminary's total student body. Today, PTS has 814 living alumni/ae outside the United States, the largest group (272) in Asia and the Pacific. The policy of the Seminary is to grant special scholarship help to overseas students who need it, including full tuition, board and room, plus additional funds for books and necessities.

Some shortcomings: We must recognize that the Seminary's ministry to Hispanic Americans and to Native Americans has been minimal. We are not in a part of the country where Native American concerns force themselves upon us. This is, however, not an

excuse for our lack of imagination in this area. Even less excusable is the relatively small number of Hispanic-American students who come to Princeton — only 12 by the most recent count. We need also to strengthen our direct ties to Latin America.

The Seminary was reproved by the 1977 accreditation team for not having engaged more in long-range planning. We still have not done so. We have, however, set up the structure for this planning: the expansion of a Faculty Planning Committee to coordinate with the Long-Range Planning Committee already formed by the Board of Trustees. We are engaged in a curriculum review. But we have a long way to go in anticipating the changes that will occur in the Church and in the world.

A section in the report on spiritual life at the Seminary recognizes a vital but somewhat chaotic situation. The chapel has a strong program of daily worship and attendance is good. There are, however, various groups on campus that do not feel themselves fully included in its worship and who raise questions about spirituality from their own perspectives: notably, the Theological Students Fellowship, a group that defines itself as "evangelical" over against the mainstream of Reformed church life; the Korean-Americans, whose style of piety and prayer has its own characteristics; black Americans, of whom the same can be said of their culture and style; Hispanic Americans; and those women in the community who are particularly sensitive to the problem of a long tradition of male-dominated liturgical language and emphasis. Here, in the area of spiritual life, lie the most difficult tasks before us.

*Charles C. West, Stephen Colwell
Professor of Christian Ethics and former academic dean at PTS, was chair of the Institutional Self-Evaluation Steering Committee.*

Vigil for Freedom

A century ago, Elijah Parish Lovejoy entered the annals of the nation's history

By Robert W. Tabscott

This fall, vigils honoring Elijah Lovejoy were held at Colby College, Waterville, Maine; Princeton Theological Seminary, Princeton, New Jersey; Alton, Illinois; and St. Louis, Missouri. A drama-documentary film on Lovejoy's life was shown at these various events. The celebrated black poet and novelist Maya Angelou was the film's narrator.

The Biographical Catalogue of Princeton Theological Seminary lists 78 graduates of the class of 1833, from John Abeel Baldwin, whose first charge was the Presbyterian Church in Whippany, New Jersey, to George Henry Woodward, ordained an evangelist by the Presbytery of New Brunswick. Most of the young clergymen between these two listings fanned out across the country to far-flung congregations in Illinois, Mississippi, Ohio, Missouri, and Kentucky, or settled in the more comfortable settings of New York, New Jersey, Pennsylvania, Maryland, and Virginia. Some became missionaries to Africa and Greece; several felt called to preach to the Indian nations in the West.

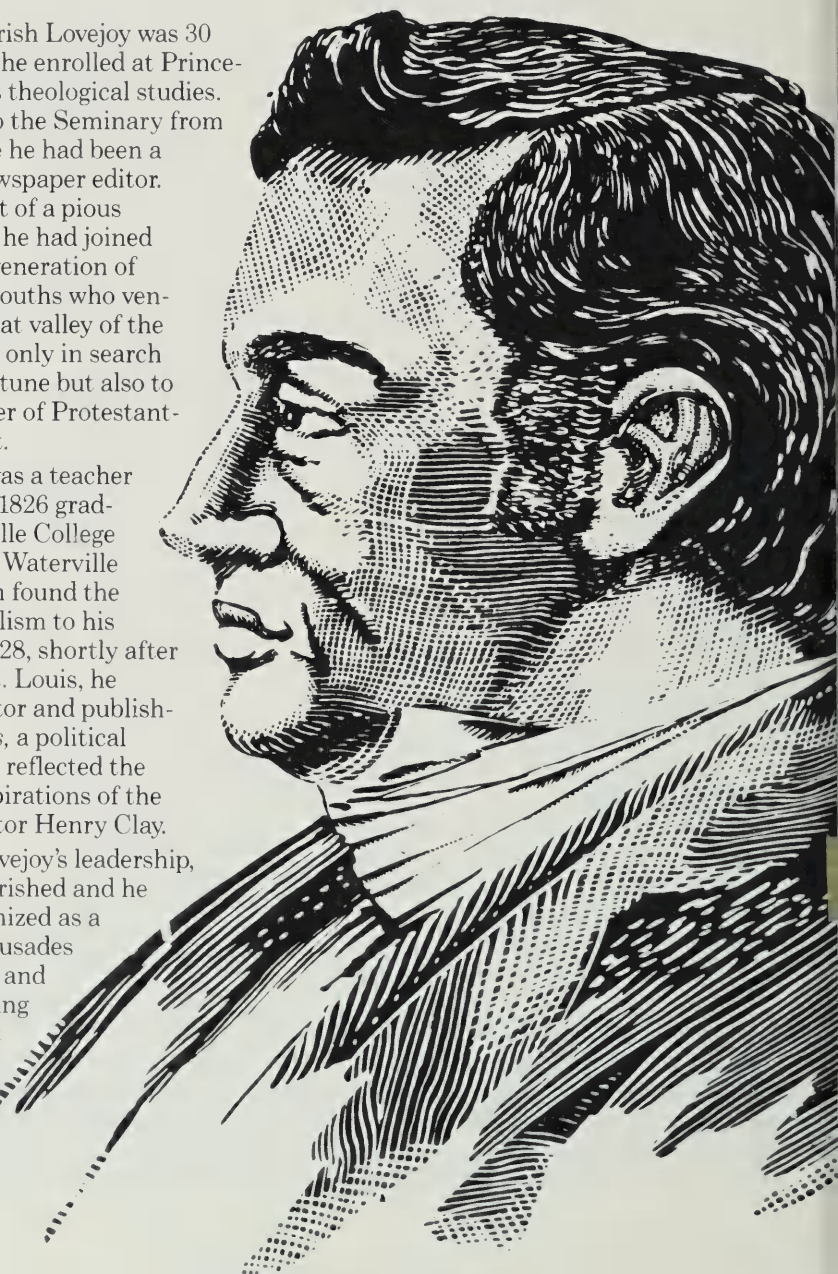
One of those graduates entered the annals of the nation's history as an abolitionist preacher and the first martyr to a free press:

Lovejoy, Elijah Parish - b., Albion, Me., No. 9, 1802; Waterville Coll., Me., 26; tea. & ed. St. Louis, Mo., 27-32; Pts 32-3; lic. 2nd Pby Phila., Ap. 18, 33; ed. St. Louis Observer, 33-5 ed., Alton, Ill., 36-7; killed, Alton. No. 7, 37.

Elijah Parish Lovejoy was 30 years old when he enrolled at Princeton to begin his theological studies. He had come to the Seminary from Missouri where he had been a teacher and newspaper editor. The descendant of a pious Puritan family, he had joined the ranks of a generation of New England youths who ventured to the great valley of the Mississippi not only in search of fame and fortune but also to carry the banner of Protestantism to the West.

Lovejoy was a teacher by training, an 1826 graduate of Waterville College (now Colby), in Waterville Maine. He soon found the flavor of journalism to his liking and in 1828, shortly after his arrival in St. Louis, he became the editor and publisher of *The Times*, a political newspaper that reflected the presidential aspirations of the Kentucky senator Henry Clay.

Under Lovejoy's leadership, *The Times* flourished and he was soon recognized as a leader whose crusades against saloons and Sabbath-breaking were an irritant to a freewheeling society on the edge of the western wilderness.



But for a newspaper editor with his religious and social background, Lovejoy as yet displayed remarkably little interest in that aspect of the reform movement to which he would be forever identified and in whose cause he was to die.

Setting Out for New Jersey

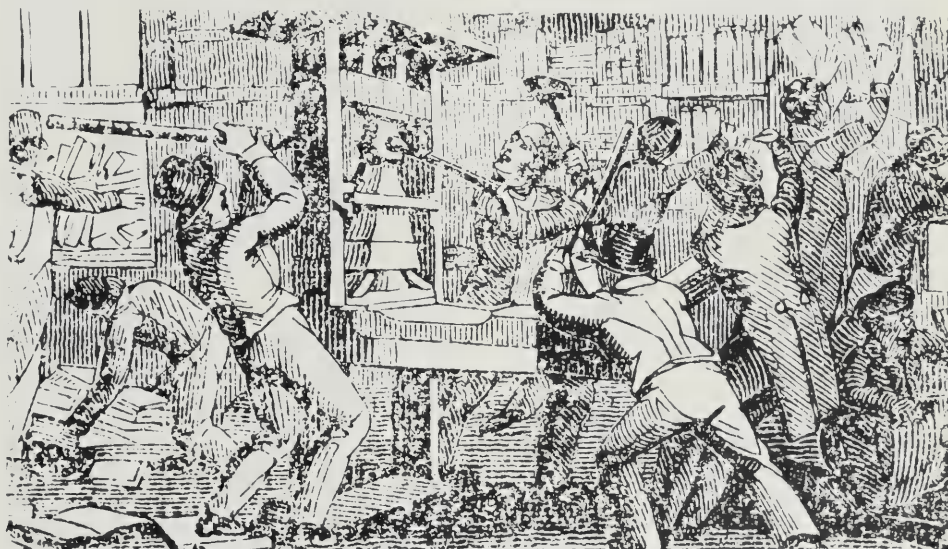
During the winter of 1832, when the fires of the great revival lit by Charles G. Finney spilled out of the Northeast into the Midwest, Elijah Lovejoy, long religious but by his own admission unconverted, attended a series of protracted meetings at the First Presbyterian Church in St. Louis and succumbed to the passionate preaching of an abolitionist evangelist named David Nelson. But the salvation of his soul was not sufficient for the young editor's ambitions. After consultation with Nelson and the Reverend William Potts (PTS, 1828), Lovejoy decided to pursue the ministry. Shortly thereafter, he sold his interest in *The Times* and set out for New Jersey to enroll at Princeton Theological Seminary, the center of orthodox Presbyterian faith.

There is no way of knowing the forces that were shaping the young man's life but there is no doubt that one of the people who influenced him in his evolution was the venerable Archibald Alexander, professor of the forbidding subject of polemic theology. Alexander's theology was characterized by a desire for stability amid a dynamic and rapidly changing society, but even so, he was willing to venture opinions which must have impressed the young man from Missouri. What Lovejoy learned from the transplanted Virginian who founded the Seminary in 1815 was this: "Without reason there can be no religion. The essence of this faculty is indispensable. The discovery of Truth is the object of every science." But that is not all Alexander had to say: "The Bible teaches us that every man of every colour is our brother and has a claim upon us for beneficence . . ." And, "I must think that the idea that the black colour was afflicted as a disgrace and a curse is mere prejudice. Why should not the white colour be considered as a mark of God's

displeasure? The same God is Father of us all and the same man is our common earthly father."

On the night of November 7, 1837, Elijah Parish Lovejoy was killed while defending his fourth press against an anti-slavery mob.

By the time he had completed his studies in the summer of 1833, Lovejoy's theology, contrary to that of the majority of his classmates, harmonized with the liberal wing of the Presbyterian Church with its confidence in man's ability to shape his own salvation



Destroying presses was not an extraordinary activity in the 19th century. In the untitled woodcut above (ca. 1845), a mob is shown hard at work on a press that may have been Lovejoy's.

and renovate the world. "Religion is an affair of the Heart," he wrote, "whose yield ought to be measured by its social product." Little did he know to what extent those convictions would be tested.

In the fall of 1833, Lovejoy returned again to St. Louis at the behest of a group of prominent Presbyterian businessmen who planned to establish a religious newspaper and wanted him to be its editor. Before leaving the East, he petitioned the American Home Missionary Society for a commission as an evangelist. That winter, the Presbytery of St. Louis ordained him and he accepted the charge of two small congregations, Des Peres and Bonhomme, on the outskirts of the

city. On November 22, the first issue of the *St. Louis Observer* came off the press. In the lead editorial, the new editor said he would devote himself to "Christian politics . . . and the salvation of souls." And he promised that the paper "would not shirk from the post of duty nor wane in its search for truth."

The Battle Is Joined

Elijah Lovejoy began his battle against slavery and his defense of freedom of the press in the winter of 1835. His evolution as an abolitionist was slow but never in doubt. He hoped to wage "a peaceful campaign against slavery." He believed that the Church would be the effective agent for bringing an end to so great an evil. But when Lovejoy con-

demned the actions of a mob that lynched a free black man who had stabbed a white constable, public sentiment turned violently against him.

The stockholders of *The Observer*, trying to moderate the ugly situation, urged Lovejoy to pass over in silence everything connected with the subject of slavery. Meanwhile, vigilante groups were appointed to watch for subversive activity. Lovejoy's response was quick. "I must resist all these efforts to muzzle the press. If I give ground there is no stopping place. . . ."

In July, after a mob had stormed the office of *The Observer*, he moved his beleaguered paper to Alton, Illinois, 20 miles upriver from St. Louis, where he hoped to find a hospitable

environment.

While slavery was forbidden in Illinois by the state constitution, Alton was, by its very proximity to Kentucky and Missouri, a dangerous place for anti-slavery men such as Lovejoy. As his abolitionist sympathies solidified, opposition mounted. Across the ensuing months, on three different occasions, mobs attacked the office of *The Observer* and destroyed the machinery. Each time the press was replaced.

Elijah Parish Lovejoy was 30 years old when he enrolled at Princeton to begin his theological studies. He had come to the Seminary from Missouri where he had been a teacher and newspaper editor.

Some urged the embattled editor to leave Alton, insisting that bloody violence would erupt if another press was brought to town; others maintained that if the defenders of freedom backed down, all would be lost. Any chance of compromise vanished when Lovejoy announced that an anti-slavery society would meet in Alton in the fall.

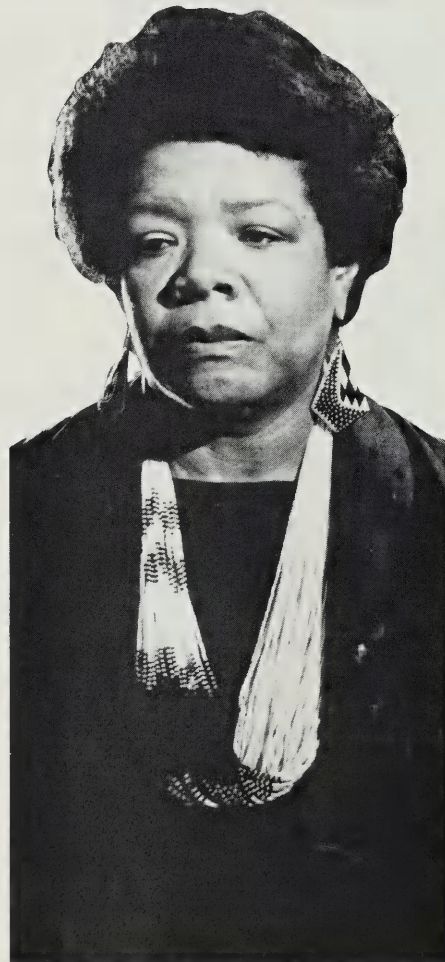
All of his life, Elijah Lovejoy had been a non-violent man, but as assaults on his paper and his home continued, he confided to a friend, "A loaded gun is at my bedside, dear bought experience has taught me that there is no protection, either in the laws or the aegis of public opinion. I know that I have the right to speak and publish my sentiments subject only to the laws of the land. The mob will follow me wherever I go. I cannot abandon the path of duty. I will not flee Alton. The contest has commenced here and here it will be finished. If I fall, my grave shall be made in Alton."

On the night of November 7, 1837, Elijah Parish Lovejoy was killed while defending his fourth press against an anti-slavery mob. Forty-two men had signed on to stand with him at Gillman's Warehouse where the battle was fought. None of them was lost. When the skirmish was over, the leader

of the mob dumped the press into the river.

Some say that the siege in Alton was the beginning of the Civil War. News of Lovejoy's death drew responses from around the nation. In Washington, former President John Quincy Adams wrote: "Lovejoy's death has given a shock as of an earthquake throughout this continent. He is the first American martyr to the freedom of the press and the freedom of the slave." In Boston, Wendell Phillips, speaking at Faneuil Hall, mourned Lovejoy's death as a "threat to the liberty of tongue and pen." And in Hudson, Ohio, at a memorial service, a solemn man rose from his seat and vowed to concentrate his life on the destruction of slavery in the United States. His name was John Brown.

At daybreak on November 8, the body of Lovejoy was carried in a wagon



Poet/Novelist Maya Angelou was narrator in the film *The Vigil: Remembering Lovejoy*

up Second Street to his home, followed by remnants of the mob. He was buried the following day. There was no eulogy, only a few muffled prayers. No marker was set. In time, the grave was lost, a road running over the spot.

Postscript

Some years later, when the climate in America had changed, a newspaper editor, Thomas Dimmock from St. Louis, set out to find the grave of the martyr. Under his leadership, a monument was raised in Alton, Illinois, in 1898, commemorating the life and tradition of Elijah Parish Lovejoy.

In 1880, Dimmock gave the title of Lovejoy's grave to the black citizens of Alton. "They should be the benefactors of that sacred sod," he said. Every year since that day, the black residents of the city of Alton, along with other friends, have gathered at the monument and the grave to honor the man who gave his life for freedom. "In remembering Lovejoy," they say, "we keep a vigil for freedom."

Americans learned something about themselves that night in Alton long ago. It was not the government that silenced Elijah Lovejoy, but the people who thought him dangerous, denied him the right to speak his mind, and eventually killed him.

There can be no doubt that our freedoms of speech and press can be dangerous; there are no assurances that what is spoken or published will be wise and truthful. What we print can be false and deceitful, or merely foolish.

But if people cannot be trusted to find their way amid these abuses, there is no hope for the American experiment, an experiment based less upon logic than upon a faith that the danger of unbounded liberty is not as great as that of putting liberty in bondage.

It is a vigil we have kept across the years. It is a vigil still.

*Robert W. Tabscott is minister of Des Peres Presbyterian Church in St. Louis, Missouri, the church Lovejoy served from 1833 to 1835. He is the producer of the film *The Vigil: Remembering Lovejoy*, which was shown at Princeton this fall.*

Bryant Kirkland: Joy in Pulpit and Plane

By Barbara Chaapel

Bryant Kirkland is most at home in his pulpit and in his plane. For the past 25 years, he has preached nearly every Sunday from the pulpit of the Fifth Avenue Presbyterian Church in New York City. During the last eight of these, since his 65th birthday, he has added to that deep and abiding source of satisfaction the joy of piloting a single-engine Cessna 172.

The two experiences have something in common. Both depend on constant and effective communication with others, yet both the preacher and the flyer are essentially alone. Describing himself as fundamentally a

reserved man, Kirkland seems to find a singular freedom to be himself in these moments in pulpit and plane.

"I am my most free self, or more fully myself, when I preach and when I fly, than at any other times," he says. "I trust my disciplined preparation and my unconscious inner sense of direction, and probably express myself with more vulnerability at those times. In both activities, one experiences a feeling of adventure, a sense of great perspective. The rigorous inner discipline allows for the soaring freedom."

Clearly, for him, both are deeply religious experiences.

In February, Kirkland retired from his active ministry. One might expect a man who has been pastor of the largest Presbyterian Church in America's biggest city, one of the distinguished preachers of the century, former president of Princeton Seminary's Board of Trustees, pastor to bank presidents and corporate CEOs, teacher of future ministers, and world traveler to look back on his career with a more outward eye: to list accomplishments, review achievements, offer a critical overview of the state of the Presbyterian Church, or provide tips for those who will follow in his footsteps.

Instead, his reflections are more introspective, full of love for the Church, for the ministry, for preaching, for the feelings of people. One looks in vain for a senior statesman of the Church marking the mileposts of five decades of ministry. Rather, he likens himself to the Book of Joel's "old man dreaming dreams."

What about the Dreams?

And the dreams? For one, a theology of preaching that places it at the center of the ministry. "Preaching is the hub of the wheel out of which radiates the rest of ministry," Kirkland says with conviction. "It should be the focus of one's administration, pastoral work, and social activism. Preaching incarnates the Word of God, nothing less."

He continues: "I am tremendously impressed with the number of



Ronald E. Cobb

Bryant Kirkland finds in flying "a feeling of adventure, a sense of great perspective."

solid pastors across the country in modest churches who are doing splendid work. They are good, creative pastors carrying the weight of the ministry of our Church. And they are deeply committed to their people and warm in their outreach. But people are hungry for more than conviviality, and these deeper hungers are not always met. Fine, careful preaching is needed, and there is a dearth of exceedingly fine preaching in the Church."

Black preaching, he believes, understands its own power more than does white preaching. "When Martin Luther King, Jr., preached 'I have a dream,' people's lives were changed. White preaching can be too cool, rational, and restrained. And it is seldom in first place in a minister's priorities."

Kirkland thinks the Church is wide open today for the man or woman who wants to be a great preacher. The world is hungry for it. "Preaching is a minister's opportunity to be at once an interpreter, motivator, educator, persuader, and artist. It is also our chance to be known by our people."

Citing Lincoln at Gettysburg, Kirkland points to history's lesson that great speeches have moved people to great actions. He remembers, too, that John Mackay, president of PTS during his student days, urged preachers to join "reason and passion" in their sermons, to use their words to "lead great causes."

Not all preachers, however, must be "silver-tongued orators. There is plenty of room for variety of style. Bill Cosby is one of today's great preachers — his words have substance, spirit, personality, and moral value."

The Church's preaching, according to Kirkland, is "a creative, dramatic art, beginning with Jesus' parables. Like art, it has the power to stir and to love the people who hear it. The liturgy is a drama, encouraging the spiritual participation of the congregation in the act of worship at the present moment. The preacher's struggle to proclaim the word must be something like the act of childbirth."

Content is not all; delivery is vital. Kirkland advocates one speech course in each of a student's six semesters in seminary, and then a

speech coach once every four or five years of ministry. "Leontyne Price has a coach for every operatic role she sings. What we do is at least as important."

And the sermon is not all; the service of worship is "a piece of whole cloth. The preacher must be present at every moment of the service: I listen carefully to the rhythms of the anthem and follow its music with the precision of a metronome. I read the responsive reading as if it were an anthem."

Both Dr. Wheeler and Dr. Beeners of PTS's Speech Department taught him the power of the spoken word. He also learns from Dave



Brubeck and Jason Robards and Julie Harris how to command his hearers, how to charm them and how to love them. He learns about communication by watching great orchestra conductors and by reading theater reviews.

His theological mentors were Paul Tournier ("who taught me the heart of ministry is the person") and Seward Hiltner ("who taught me that preaching is doing pastoral work and pastoral work informs preaching"). And for spiritual inspiration he goes back again and again to a small book by Antoine de St. Exupéry, *Wind, Sand, and Stars*.

The Other Parts of His Life

In addition to the local church, Kirkland's life has had two other foci — the military chaplaincy and Princeton Seminary. The three parts of his life are "like a braid woven of three strands, with the support of my wife and three daughters holding me up, permitting me to work hard."

Kirkland conducted over 40 mis-

sions with army chaplains, both overseas and at home, teaching them and preaching to them. He credits those missions with teaching him much about the discipline necessary in ministry.

Princeton Seminary has been home to him for more than 50 years. He has known and loved the Seminary as a student, an alumnus, a professor, and, for 30 years, a trustee. As his last major contribution as an active trustee, he will soon take a key leadership role in a capital fund campaign the Seminary is planning.

Has it been hard for such a man to retire? "Yes and no. I am entering a new phase of my career. There was a beginning and a completion. Now I am in the open-ended phase, where I can give myself away.

"My view of the Church has changed. I have a higher view of it now than I had at the beginning of my ministry. I see the Church very much now as the mystical body of Christ. There is a part of this mystical body, a remnant, in every congregation. I am less of a denominational loyalist today. The denomination is only the shell for the inner, mystical body."

He goes even further: "I love the Church of Jesus Christ, but I know that God is not limited to the Church. If the Church doesn't fulfill his redemptive mission, he will take another track. The truth is wherever you find it."

Of the many places Bryant Kirkland has found it, one small one was in his study high above the streets of Manhattan. There, late in the night as he wrote the words of his sermon, he heard the music of a solo French horn from the streets below, above the noise of the city, and knew, in the moment, that he had a great and overwhelming love for that city and its people.

Such, he believes, is the blessing of every minister: to know the adventure and love of life, of the world, of its people. To undertake, for the sake of God, to "go out beyond our depth, to find spiritual power, and then give the best of our love and service to the Church and the world."

Barbara Chaapel is director of public information at PTS.

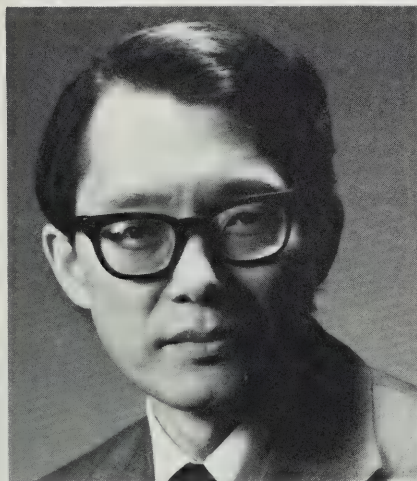
Faculty Notes

The faculty has two new members this fall. **Christie C. Neuger**, who comes from the Foundation for Religion and Mental Health in Sound Shore, Connecticut, is assistant professor of pastoral theology. **Dennis T. Olson**, assistant professor of Old Testament, was a member of the faculty of Luther Northwestern Seminary in St. Paul, Minnesota.

Craig Dykstra, Thomas W. Synnott Professor of Christian Education, has been named editor of *Theology Today*, replacing Hugh T. Kerr, Benjamin B. Warfield Professor of Systematic Theology, Emeritus, who becomes senior editor.

The *Biblical and Theological Guide for Active Parenting in the Faith Community* by **Freda A. Gardner**, professor of Christian education and director of the School of Christian Education, was published by the Presbyterian Church this past summer. She also contributed a chapter to *When Children Suffer*, which was published by Westminster Press this summer.

Sang H. Lee, associate professor of theology and director of the Asian-American Program, served as a member of the panel on "A Third World



Princeton Photographic Services

Sang H. Lee

Person's View of Religion as It Influences and Is Practiced under the United States Constitution," which was part of the Forum on Religion and the Public Good held in Philadelphia October 4 - 6.

Lois Gehr Livezey, assistant professor of Christian social ethics, gave a

paper on "Human Rights and Sexual Ethics" at a conference on "Process, Peace, and Human Rights" in Kyoto, Japan, in May. In the same month, she gave the keynote address at a national Presbyterian consultation on family ministries in Philadelphia.

"Goods, Rights, and Virtues: Toward an Interpretation of Justice in Process Thought" by Livezey was published this summer in *The Annual of the Society of Christian Ethics* 1986.

Thomas G. Long, Francis Landey Patton Associate Professor of Preaching and Worship, has published *Shepherds and Bathrobes: Sermons for Advent, Christmas, and Epiphany*, a collection of 17 sermons based on Gospel texts for Advent, Christmas, and Epiphany in the Common, Lutheran, and Roman Catholic lectionaries.

Know the Way, Keep the Truth, Win the Life, a new volume of sermons by **Donald Macleod**, Francis Landey Patton Professor of Preaching and Worship, Emeritus, has been published by C.S.S. Publishing Company of Lima, Ohio. Harper & Row have selected "Wonderful Words of Life," a sermon by Macleod, for their upcoming volume of *1988 Best Sermons*.

Clarice J. Martin, assistant professor of New Testament, taught a five-week course entitled "God's Pilgrim People: Effective Christian Discipleship in Luke - Acts" during the meeting of the Lay School of Theology at PTS from October 5 to November 2. Martin also presented a paper, "Lukan Universalism and a Hermeneutics of Suspicion," during the October meeting of the Society for the Study of Black Religion in Atlanta. In the same month, she addressed a meeting of the Women's Association of the Nassau Presbyterian Church in Princeton. Her topic: "Biblical Images of Women: Foundation for Women's Empowerment."

Conrad H. Massa, Charlotte W. Newcombe Professor of Practical Theology and dean of the Seminary, was awarded an honorary doctor of humanities degree in June at the commencement of Lafayette College in Easton, Pennsylvania, where he gave the baccalaureate address.

Christine M. Smith, assistant professor of homiletics, was a plenary speaker at a National Consultation on Language, Thought, and Social Justice sponsored by the National Council of



Princeton Photographic Services

Christine M. Smith

Churches from June 26 to 30. The topic of her presentation was "Symbol and Social Transformation."

In early August, she was the preacher for the Ohio School for Ministry, a United Methodist school that provided a week of continuing education for United Methodist clergy and diaconal ministers from the entire state of Ohio. Late in August, she had workshop and worship responsibilities at the National Consultation for United Methodist Clergywomen, a consultation that occurs every four years. This year, there were 1,000 women in attendance.

This month, Smith was the keynote speaker at the second assembly of the National Association of Presbyterian Clergywomen at Stony Point, New York.

Charles West, Stephen Colwell Professor of Christian Ethics, presented the principal paper for the Christian side ("Christians and Marxists in Dialogue: Building Confidence in a Time of Crisis") in an international Christian-Marxist dialogue in Innsbruck, Austria, this summer. Those attending were Christian theologians and Marxist philosophers from Eastern and Western Europe and the United States.

Class Notes

1924

After 57½ years as pastor of the Hope Memorial (now Siloam-Hope) Presbyterian Church in Elizabeth, NJ,

John B. Crowell (B, '27M) retired in December 1984 and moved with his wife to a retirement home in Portland, OR, near their two sons and their families. John and his wife (he's 87, she's 82) are both in good health.

1925

"Did you know that there are more Presbyterian Christians in South Korea than in the United States? And that there are more Presbyterians in Africa than there are here?" asks **Jarvis S. Morris** (B, '26M), who writes that he is troubled that the Presbyterian Church seems to have sagged in recent decades in its mission to the people in our own country "down the street or around the corner." At 85, Morris has served in the ministry of the PC(U.S.A.) for 61½ years both here and abroad and has also worked as an editor, college teacher, and college president. He lives in the Frank Tobey Jones Home in Tacoma, WA.

1927

Retired and living in Huntingdon, PA, **Calvert N. Ellis** (B) is listed in the 1986 edition of *Who's Who in America*. He has been an advisor to governmental and educational groups, taught biblical studies and philosophy at Juniata College (PA) from 1931 to 1943, and subsequently served as the college's president until his retirement in 1968.

1928

D. Howard Keiper (B, '28M) is retired from the pastorate and living with his son and daughter-in-law in Louisville, OH, where he teaches a Bible class.

1930

Honorably Retired in the PC(U.S.A.) and living in Rhinelander, WI, **Gerritt E. Mouw** (B) has served for the past 10 years as chaplain of the Wisconsin Department of the Reserve Officers Association. Last June, he attended the

Rotary International convention in Munich, Germany, and visited relatives in Germany and Holland.

1931

One of the members of the chancel choir of the First Presbyterian Church of Middletown, OH, is **John T.**

Wriggins (B), who sings bass. At age 88, he is Honorably Retired in the PC(U.S.A.) and occasionally teaches Bible classes.

1933

James Hayden Laster (B) is serving his eighth interim pastorate at a PC(U.S.A.) church in Knoxville, TN.

1935

Richard Hadden (B) and his wife, Frances, performed on twin pianos at the Beijing Concert Hall last spring, playing works that included the *Lu Shan Suite* by Frances Hadden. Their visit was the first by the Haddens since 1972 when the couple were invited by Premier Zhou Enlai to visit China after President Richard Nixon's historic visit to that country. Born in Lushan, one of China's best-known resorts, Frances Hadden lived in that country for 21 years before she left in 1938.

1936

On Wednesday evenings during the 1987 Lenten season, the series of religious programs held at the Lakeside Presbyterian Church in West Palm Beach, FL, were conducted by **John A. Lampe** (b).

Retired for 10 years, **Stuart W. Werner** (B, '37M) is visiting chaplain at Presbyterian Village in Redford, MI, a retirement community near Detroit.

1938

Raeford, NC, is the home of The Ponderosa, the 50-acre retirement farm of **Benjamin F. Ferguson** (B). Raeford is also the home of the Dundarrach Presbyterian Church, where Ferguson, who is 82 years old, preaches every Sunday evening.

Following 25 years as head of staff of

Fifth Avenue Presbyterian Church in New York City, **Bryant M. Kirkland** (B) retired in February "to preach, teach, and write" and moved to his new home in Princeton. During the past five years, the Fifth Avenue church grew 25 percent. Kirkland continues to serve the Seminary as a visiting lecturer in homiletics as well as a member of the Board of Trustees.

James Z. Nettinga (M), a retired executive of the American Bible Society, is now a freelance writer, lecturer, and guest preacher. A resident of Encinitas, CA, where he lives with his wife, Pearl, Nettinga is presently at work on a manuscript titled "Close Encounters of the Greatest Kind" and on a popular history of how the Bible got around, called "From Horseback to Paperback." Since his retirement, he has been granted ministerial standing in the United Church of Christ/San Diego Association, and he has served UCC churches as interim minister.

1939

"We'd rather wear out than rust out in the Lord's Work," says **A. Walker Hepler, Jr.** (B), of himself and his wife, Ida, who are active participants in the work and programs of Disciples United Methodist Church in Holley, NY. Hepler, pastor emeritus of the church since 1981, lives in Brockport, NY.

Now retired, **Robert L. McIntire** (B, '46M, '59D) is living in Duarte, CA, at Westminster Gardens, where he is president of the residents' association.

"We love Berea College," writes **Frank J. Turnbull** (B) from Berea, KY. After sending eight children to college, he reports that he and his wife, Ellen, are now college students — at Berea College.

1940

Robert A. Allen (B, '42M), retired since 1976, is living in Medford, MA.

Donald C. Kerr (B) is pastoral associate at the First Presbyterian Church of Sarasota, FL, and grandfather to six young ladies.

Vincent T. Ross (B) is serving as parish associate at Frederick Presbyterian

Church in Frederick, MD, and as part-time chaplain at Homewood Retirement Center in Frederick.

1943

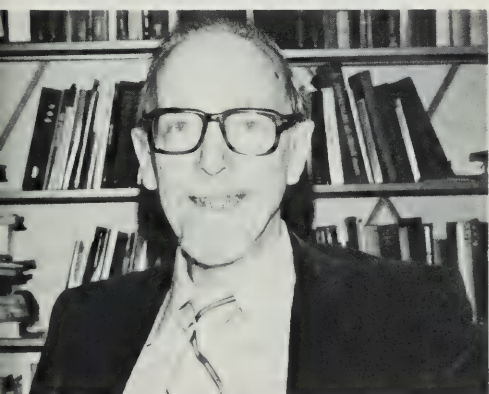
Robert F. Klepper (M) believes in making the most out of the rich literary resources in hymnals. First he published *In Search of a Song*, a concordance of the United Church of Christ hymnal. Then, in April, he published a *Methodist Hymnal Concordance* (Scarecrow Press, Inc., Metuchen, NJ). Similar to the way a Bible concordance enhances Bible study, this alphabetical index shows the places in the verbal text where each principal word may be found. It is useful in finding the complete context of partly remembered phrases and for locating quotations, and is intended as a resource for ministers, musicians, and lay leaders. Additionally, the "write-in" index makes the concordance adaptable to other hymnals.

Klepper, who lives in Bella Vista, AR, is a retired pastor of the United Church of Christ.

Honorably Retired in the Presbytery of Detroit, **William McLeister II** (B) lives in Hilton Head, SC, where he is doing supply preaching, conducting weddings and funerals, and assisting in the establishment of a new (second) PC(U.S.A.) church on the island.

1944

After serving 30 years on the faculty of Pittsburgh Theological Seminary, **Walter E. Wiest** (B) retired in May as professor of the philosophy of religion. He was appointed professor emeritus.



Walter E. Wiest

In recent years, Wiest's major research and teaching endeavors have been in the area of ethics with a special concentration on ethics and the professions. This interest in "practical" ethics has led him to work with groups such as the Allegheny County Bar Association, where he serves on a committee that explores the legal involvements of religious and charitable organizations, including the legal liability of clergy. Wiest is co-author of *Ethics for Clergy*, which was published this year by Fortress Press.

1945

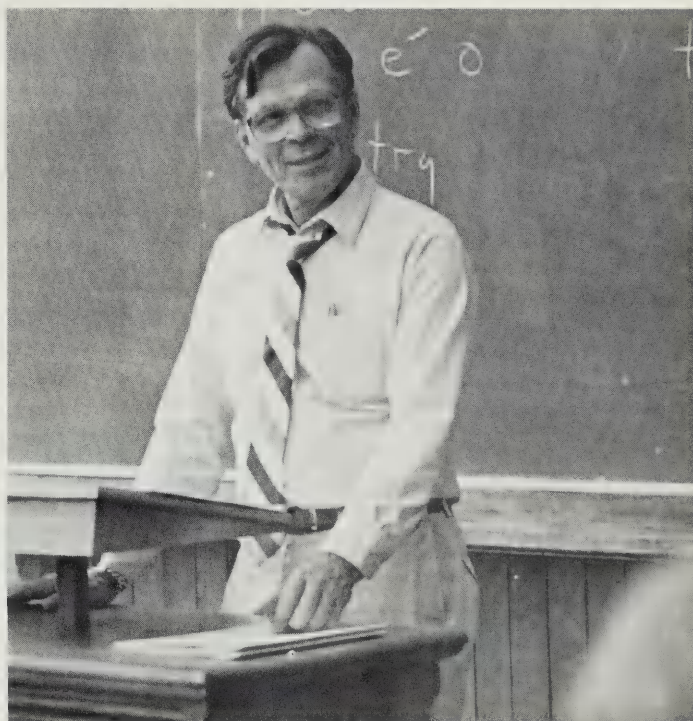
John D. Burton (B, '51M) has resurfaced. As he puts it, "the report of my death is vastly exaggerated."

After a year spent at Princeton as a visiting fellow, followed by a course he taught this summer for Princeton's Institute of Theology on "Poetry as a Means of Grace," the former pastor/writer/lecturer/poet took off on July 4 with an itinerary that was characteristic Burton: first to Washington, D.C., to give advice on raising his grandchildren; then to Nashville, where he worked with the United Methodist Church; next, to a Presbyterian conference in Virginia; followed by a meeting in North Carolina for interim ministers; and subsequent stops in Kentucky, Iowa, and Illinois. "I did pause along the way on August 14 to get married," he says. In short, says Burton, "I was living about the way I'd lived up to then."

What's next? The new groom hopes for a "sort of 'finale' of [his] Life on the Road/Out of a Suitcase exis-

tence." By Thanksgiving, he plans to be in residence with his wife, Grace, in an apartment at Burnam Woods, an antebellum estate in Richmond, VA, that is owned by Louisville Presbyterian Theological Seminary. He'll continue writing poems and critiques of the Church at Burnam Woods, which has been declared a National Historic Site. "I've thought of being photographed sitting in a rocker on the porch," he says. Then he would add a caption: "J.D.B. — National Historic Sight."

Wilson H. Yost (B) writes from his home in Sun City, AZ, that he has been retired since May 1986, when he became pastor emeritus of Faith Presbyterian Church in Sun City. He is interim associate executive (a part-time position) for Grand Canyon Presbytery.



John D. Burton

1946

In April, **Richard E. Neumann** (B) and his wife led a tour group traveling on the Royal Viking around Cape Horn. A retired minister, he has been working part-time as an area development representative for Florida Presbyterian Homes, a retirement community in Lakeland, FL.

Class Notes

1948

One afternoon last May at Luther College in Decorah, IA, 440 seniors attending commencement activities listened to an address given by **Harold H. Ditmanson** (M), professor emeritus of religion at St. Olaf College (Northfield, MN). Later, they received bachelor's degrees from the school while Ditmanson was awarded the Doctor of Divinity degree.

Ditmanson, who has been a member of the St. Olaf faculty since 1945, served in 1968 as a representative of the American Lutheran Church at the World Council of Churches' Assembly and since 1964, has been a member of the Lutheran World Federation's Committee on the Church and the Jews. He is the author of the book *Grace in Experience and Theology* and co-author or co-editor of 11 other books.

Ditmanson, who has been a member of the St. Olaf faculty since 1945, served in 1968 as a representative of the American Lutheran Church at the World Council of Churches' Assembly and since 1964, has been a member of the Lutheran World Federation's Committee on the Church and the Jews. He is the author of the book *Grace in Experience and Theology* and co-author or co-editor of 11 other books.

1949

Southwest Presbytery honored **Victor M. Colon-Bonet** (M) in August with a special service recognizing the 50th anniversary of his ordination. Colon-Bonet presently serves as stated supply for Porta Coeli Presbyterian Church in San German, Puerto Rico.

Abingdon Press recently published *Suffering: Its Meaning and Ministry* by **James G. Emerson, Jr.** (B), pastor of Calvary Presbyterian Church in San Francisco.

In May 1986, Lakeland College, an institution of the United Church of Christ in Sheboygan, WI, awarded the Doctor of Divinity degree to one of its graduates, **Carroll J. Olm** (M).

1950

E. Bradford Davis (M, '61D) has been elected first vice-moderator of the Presbytery of Philadelphia and will serve as moderator during 1988. Retired since February 1987, the Lansdowne, PA, resident was formerly pastor of the Kensington Presbyterian Parish in Philadelphia.

Mission Presbytery has chosen **Robert T. Deming, Jr.** (B), to serve as a non-Hispanic member of its Coun-

cil on Hispanic Ministries. Deming is on the staff of Memorial Presbyterian Church in Fredericksburg, TX.

Ellsworth E. Jackson, Jr. (B), is minister of Marksboro Presbyterian Church in Blairstown, NJ.

Retired and living in Boulder, CO, **Robert M. Phenix** (B) is employed part-time as a mental health worker at the Boulder County Mental Health Clinic and serves as pulpit supply for Boulder Presbytery.

F. James Telford (M) retired in 1986 after 36 years' service in the United Church of Canada, with the last 19 years spent at High Park United Church in Toronto. He lives in Islington, Ontario.

1951

Adelaide G. Folensbee (B) is a candidate for the Ed.D. in Christian education at the Presbyterian School of Christian Education in Richmond, VA, where she has been a student since September 1986.

1952

In September 1986, **Clinton E. Kinney** (B) preached in St. Andrews Uniting Church in Melbourne, Australia, where he plans to preach again in 1988. Kinney, who is Honorably Retired in the PC(U.S.A.) and living in Columbus, OH, served as pastor in that church during 1968.

Howard E. Pusey (B) is retired and serving as supply pastor for the First Presbyterian Church of Sevierville, TN.

1953

Since January 1986, **David W.A. Taylor** (M) has been on the staff of the Consultation on Church Union (COCU) as general secretary for strategy and interpretation. This is a new post in the COCU secretariat, of approximately equal rank with that of General Secretary Gerald F. Moede. Taylor, a resident of East Windsor, NJ, previously held a pastorate in Florida and was earlier for 10 years ecumenical officer for the former Presbyterian Church, U.S.

1955

"I especially enjoy the team work between specialists in different departments," says **Frank E. Havens III** (B), coordinator of pastoral care at Glens Falls Hospital in Glens Falls, NY (in the upstate region near Lake



Frank E. Havens

George). In an effort to provide total support to patients, team conferences are held three times a week at which members of various departments — such as dietitians, social workers, and physicians — compare notes on patients. Havens, who has been in this position at the 400-bed facility since February 1987, has been at work developing a new program called Pastoral Care Services. He supervises a number of programs: ministry to patients and their families; counseling for staff; and educational programs for clergy and staff, including training for local clergy interested in serving as volunteer chaplains at the hospital.

William D. Pendell, Jr. (B), has been interim pastor at Struthers Presbyterian Church in Struthers, OH, since January 1987.

Epoxy Epistles: Letters that Stick is the most recent publication by **Thomas D. Peterson** (M). Published by C.S.S. Publishing Co. (Lima, OH), it is a series of 53 model letters which pastors may use in parish newsletters or bulletins. Many of these letters begin with riddles, leading the reader to reflect on life and ministry within the congregation. Copying privileges are in-

cluded to allow duplication in local parish publications. Peterson is pastor of South Glens Falls United Methodist Church, South Glens Falls, NY.

1956

The Saga of God Incarnate by **Robert G. Crawford** (b) is "almost sold out," according to its author. A second edition of the book, which is published by T&T Clark of Edinburgh and Fortress Press in Philadelphia, is being printed and will include comments and criticisms. A new book, *A Portrait of the Ulster Protestant*, was scheduled for publication in May by C. Hurst & Co. of London. Crawford, who is preaching and lecturing in the United Reformed Church and the Open University in England, wrote several months ago that he expects to embark on a lecture/preaching tour of the United States in the "not too distant future."

G. Richard Doerbaum (B) is senior pastor of Crestview Presbyterian Church in West Chester, OH, which initiated its fourth building program this past spring.

Although **Thalia Pagler Munion** (E) lives in Litchfield, NH, she teaches at the Lawrence School in Lawrence, MA, 28 miles away. It's "one of the most exciting jobs" she has had and "well worth the ride," says Munion, who teaches English as a second language to Cambodian children in grades four to eight. "Our new friends in Kirkham (England) laughed when we told them our belongings would come from Minnesota by *Mayflower*," reports **Charles E. Reid** (B), who moved in March to England, where he will be serving two United Reformed Churches for a minimum of four years. The 85-member Kirkham congregation and the 70-member Elswick congregation are located in Lancashire, midway between Preston and Blackpool, near the Irish Sea. Reid lives in Kirkham.

1957

Kenneth B. Abel (B) writes from Charleston, WV, that he is on the staff of Greenbrier Presbytery as associate presbyter for counseling of ministers, their families, and other church professionals.

1958

Since May 1986, **Charles A. Munion** (B) has been pastor at the Litchfield Community Church in Litchfield, NH. He was previously minister at another church in the denomination, the First Presbyterian Church of Worcester, MA.

1959

As interim pastor at Oswego Presbyterian Church in Oswego, NY, **Leonard B. Bjorkman** (B, '60M) says that he would like to continue in this specialized ministry and also in Middle East peacemaking work. Bjorkman received his D.Min. from McCormick Theological Seminary in June 1986.

1960

On the faculty of Sekolah Tinggi Theologia (STT) in Ujung Pandang, Sulawesi, Indonesia, since 1976, **Robert M. Paterson** (M) writes that his time is occupied as usual with lecturing, preaching, and writing. In August 1986, he traveled with a group of students to Mamasa, where STT held its annual retreat. "Mamasa is a picturesque little town, nestled among the west Toraja hills," he says. "It has natural springs of hot water, and each morning we bathed in the 'Masa Kada' pool. . . . Mamasa's chief disadvantage is the road in. Because there were so many twists, turns and potholes, the last 25 kilos took two hours. Each kilometre stone was a welcome sight. (Fortunately I was not driving.)"

1966

Herbert W. Chilstrom (M) was installed in October 1986 as bishop of the newly formed Evangelical Lutheran Church in America, a 5.3 million-member denomination of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. Chilstrom, formerly bishop of the Minnesota Synod of the Lutheran Church in America, is married to the Reverend Corinne Chilstrom, who is assistant pastor at the Bethlehem Lutheran

Church in Minneapolis.

1967

In 1986, **William K. Conrad** (B) became director of social services at Pennsylvania-based Home Health Services, Inc.

On the faculty of Muskingum College (New Concord, OH) for more than 30 years, **William L. McClelland** (D) continues in his position as chairman of the Department of Religion and Philosophy.

In 1981, at the church where he is co-pastor of congregational life and leadership, **Ron Rand** (b) organized a support group of 28 men committed to becoming better husbands and fathers. The group met each Friday at 6:03 a.m. for two years. Since then, Rand, who



Ron Rand

has served at the College Hill Presbyterian Church in Cincinnati, OH, for 15 years, has organized other groups of men from Glendale, CA, to Durban, South Africa, who meet regularly to "re-dedicate themselves to principles they know are right," to nourish healthy, enduring relationships with their wives and children. In a book published earlier this year, *For Fathers Who Aren't in Heaven* (Regal Press), he describes his work with these groups.

Class Notes

Recently, he took the FATHERS ministry (his name for this project) to the airwaves as a guest on a radio program sponsored by the Moody Bible Institute, and he plans to package a videocassette tape to help other FATHERS support groups get started. Rand is also founder of HELPER evangelism clinics and author of *The Evangelism Helper*.

1968

Stet! Tricks of the Trade for Writers and Editors, edited by **Bruce O. Boston** (B, '73D), was chosen as a main selection of the *Writer's Digest* Book Club



Bruce O. Boston

for August 1986. The book is an anthology of articles from *The Editorial Eye*, a newsletter that Boston also edits. Boston, who lives in Reston, VA, is a contract writer whose clients include businessmen and politicians. His seminary study of the Reformed tradition, he says, gave him a "healthy respect for the word, . . . an appreciation of its power to transform."

1969

Richard A. Bower (M), who had been on the staff of Trinity Church in Princeton (NJ), has been dean of St. Luke's Cathedral in the Republic of Panama since September 1986.

In November 1986, **James S. Crawford** (B) was named vice president of planning and corporate development of Ambulatory Healthcare Corporation, headquartered in Austintown, OH. His responsibilities include new project development, certificate of need applications, and internal operations at the company, which provides management services to ambulatory health care facilities.

Newton W. Greiner (M) writes from Mt. Holly, NJ, that he is a resident intern with the Pennsylvania Foundation for Pastoral Counseling and a student in the D.Min. program at Lancaster Theological Seminary (PA).

"Wedding Receptions for Fun & Profit," written by **Donald O. Maddox** (B), was published in the Summer 1985 issue of *Leadership*. Maddox is enrolled in the D.Min. program at San Francisco Theological Seminary and is serving as stated supply with the Covenant United Church in Corona, CA.

"Can we really maintain perspective within the clatter and chatter of our orderly, civilized life?" asked **Paul E. Mundschenk** (b) in June 1986 upon his return from a week camping at the bottom of the Grand Canyon along the Colorado River. "To spend a few silent and isolated days in close physical proximity to some of the raw and rugged manifestations of Divine Expression is simultaneously calming and exhilarating," says Mundschenk, professor of religion at Western Illinois University.

A 1986 D. Min. graduate of San Francisco Theological Seminary, **James S. Rettig** (B) wrote his dissertation on *Land Tenure and the Prophets: A Case Study of El Salvador*.

1970

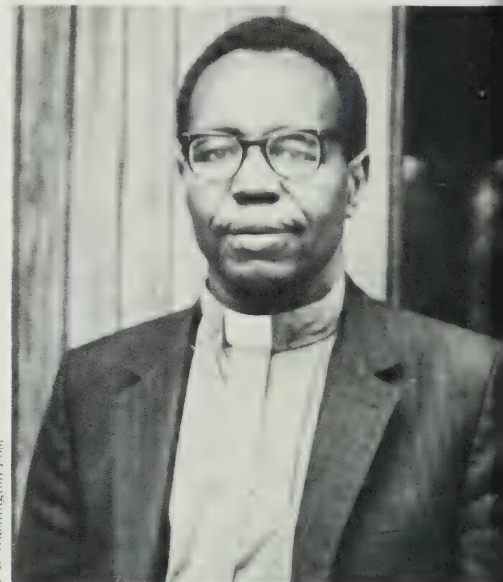
Since August 1974, **Julio C. Bailon** (M) and his wife, Laura, have been living in Edmonton, Canada, where Bailon is an electrician. Following his graduation in 1970 from Princeton, Bailon returned to his native Spain, where he served as a minister to two congregations and then as a translator for a United Bible Societies project involving a popular version of the Bible.

Feeling that he needed a change and that he did not wish to return to ministry in the Spanish Church, Bailon moved to Canada. Then, in 1981, while engaged in doctoral studies in the U.S. (at Concordia Seminary in St. Louis), he realized that he "was wrong in [his] convictions as a Protestant" and became a Roman Catholic. Bailon says that because he is married, he cannot be a priest in the Catholic Church, but is considering studying medicine at the University of Alberta and becoming a doctor.

1971

John L. Glosser (B) has resigned his position as co-minister of Central Christian Church in Elkhart, IN, in order to become a freelance writer and lecturer.

In Kenya, where more than 60 people were arrested or detained on political charges last year, **Timothy Njoya** (B, '76D) is a leading figure in that country's fight against the administration of President Daniel arap Moi and his Kenya African National Union party. In August, he was deposed from



The Washington Post

Timothy Njoya

his position as a pastor in the Presbyterian Church of East Africa (PCEA) when the denomination deemed his preaching and teaching too controversial. In one of his sermons, Njoya told his congregation at St. An-

drew's Presbyterian Church in Nairobi that they have a God-given right to question their government. Wealth in Kenya is unjustly concentrated in the hands of a few, he charged, and the government-controlled broadcasting system is "biased and unbalanced." After the service, he distributed mimeographed copies of his sermon.

In an interview with a *Washington Post* correspondent before he was deposed from the PCEA, Njoya admitted

Nguyen Huu Cuong (M), a pastor of the Evangelical Church of Vietnam, has been sentenced by the Vietnamese government to eight years in prison for "conspiring to propagandize against the revolution." It is not certain whether his term will be reduced by the four years he has already served in prison.

Amnesty International is investigating Nguyen's arrest and imprisonment and may make him one of their prisoners of conscience. Meanwhile, anything that can be done to make this case known among Seminary alumni/ae would be helpful. Concerned individuals can write to the Vietnamese representative to the United Nations:

Mr. Nguyen dang Quang,
First Secretary
Permanent Mission of the
Socialist Republic of
Vietnam
20 Waterside Plaza
New York, NY 10010
U.S.A.

In addition to requesting the release of Nguyen, it might be helpful to include the following information in your correspondence:

- Nguyen was sentenced on August 27, 1987, to eight years.
- Many Vietnamese Christians have testified that Nguyen is not guilty of any crimes.
- It will be difficult for the U.S. to support development in Vietnam if the Vietnamese government wrongfully imprisons Christian ministers even though its constitution guarantees freedom of religion.

that it is only because he is a pastor and President Moi is a church-going Christian that he is allowed to take such a public stand. "That's our secret as pastors in Kenya," he said. "As long as our politicians go to church, they are at the mercy of the Christian tide they are creating."

Njoya spent eight years in the United States, during which time he took courses at the Woodrow Wilson School of Public and International Affairs, earned a Ph.D. at Princeton Seminary, and campaigned for Eugene McCarthy, George McGovern, and Jimmy Carter. In 1976, he returned to Kenya, where he founded a Presbyterian seminary. "The missionaries had made sure the church in Kenya was understaffed with Kenyan ministers so there would be a continuing need for white missionaries," he told the *Post*. What was needed, he explained, was ministers who could speak out on matters of crime, poverty, and local politics with African, not European, voices.

1973

In May 1986, Drew Theological Seminary awarded the D.Min. degree to **Thomas K. Tewell** (B), senior pastor of Memorial Drive Presbyterian Church in Houston, TX.

1974

Several years ago, we reported in these pages that **Stephen J. Mather** (B, '82M) won a black leather jacket for doing the best twist during a 1960s dance contest on board the Caribbean Line's *Nordic Prince*. Recently, he exchanged the jacket for the Geneva robe he wears every Sunday in the pulpit of the First Presbyterian Church of Anaheim, CA. Mather was installed as pastor in June and flew **Barbara Chaapel** ('73B), Princeton's director of public information, out to preach the sermon.

Stephen J. Mather

With his call to Anaheim, Mather (a descendent of the American colonial clergyman and author Cotton Mather) returns to his beloved southern California from Philadelphia, where he served as pastor of Fox Chase Memorial Presbyterian Church. But he still has ties to the East, as a student in Princeton's D.Min. program.

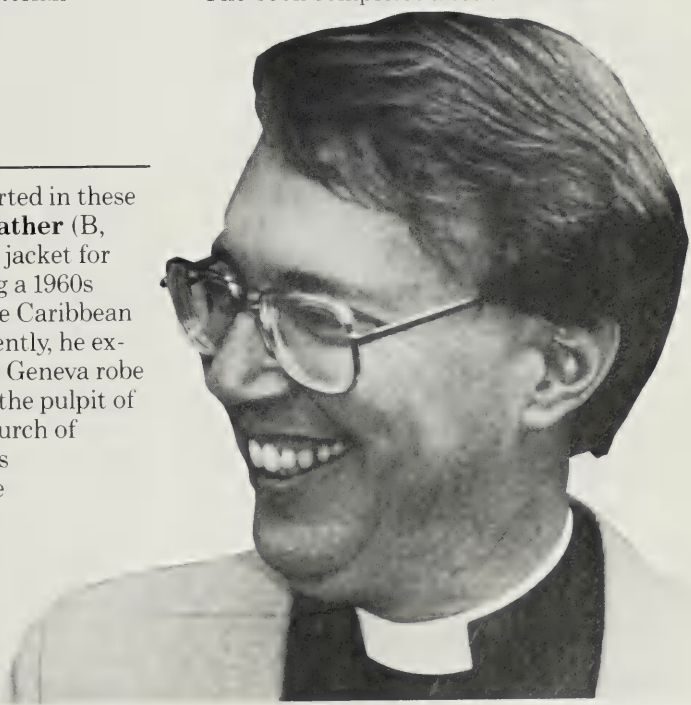
Steven E. Melamed (B), in his third year as minister at the Church of Universal Fellowship in Orono, ME, says he is "serving a wonderful community church in a delightful university town."

1975

Phyllis Brosch Anderson (U), director of pastoral studies at the Lutheran School of Theology at Chicago, has been appointed to participate in a dialogue to be held in Frankfurt, Germany, between Lutheran and Baptist groups worldwide.

Kent L. Gramm (B) has been appointed chairman of the Division of Literature and Languages at Marion College in Marion, IN.

C.S.S. Publishing Co. (Lima, OH) has published *Passion Paths: Worship Services for Ash Wednesday and Holy Week* by **William R. Grimbol** (B). The book comprises a set of five wor-



Class Notes

ship services for five special days on the Christian calendar, with each service involving the congregation in responsive readings, contemporary prayers, and appropriate hymnody, psalmody, and Scripture. C.S.S. has previously published three other titles by Grimbol, who is interim pastor at the First Presbyterian Church of Southold in Southold, NY.

David C. Huffman (B), pastor of Trinity Presbyterian Church in Raleigh, NC, was one of four ministers to receive a Charles Merrill Fellowship at Harvard Divinity School for the spring term of 1986. The fellowship, awarded each semester to four ministers who have been in full-time ministry for at least five years, is designed as a sabbatical program; the fellows meet weekly for a two-hour-long colloquium and are free to enroll in other regular courses of their choice. Huffman focused his studies on social ethics, with an emphasis on economic justice.

1976

David J. Ourisman (B) is co-pastor of Monmouth Grace United Methodist Church in Eatontown, NJ, a bilingual church where English and Korean are spoken.

1977

David M. Moore (B) received his D.Min. degree in 1986 from Southern Baptist Theological Seminary (KY).

Steve R. Wigall (B, '78M) earned his jin shin do acupuncture teacher license and continues to study spiritual direction at Wainwright House in Rye, NY. He is pastor at the United Presbyterian Church of Millstone, NY, where he has served since 1978. In 1986, Wigall and his wife, Lolly, led weekend retreats for couples near Asheville, NC, and in San Antonio, TX. That summer, Wigall also spent a month at the Himalayan Institute in northeastern Pennsylvania where, he reports, he succeeded in losing 30 pounds and in curing his hypoxia (sudden attacks of sleepiness).

1979

Richard A. Bollinger (P) is assistant

director of The Samaritan Institute in Denver, CO. Previously, he served for 22 years on the staff of the Menninger Foundation (Topeka, KS), including 10 years as director of the division of religion and psychiatry.

If you live "down under" and read the magazine of the Uniting Church in Australia (U.C.A.), *Church and Nation*, you are probably familiar with the articles written by Pastor Bill Brimstone of the First Corinthian Free-for-All Triple-Immersion Revival Church. Recently, **Bob Faser** (B) wrote that *he* is writing these letters. He reports other "comings and goings" in addition to having acquired a *nom de plume*: he's been living in Australia since 1980 and has been a parish minister of the U.C.A. at Westbury, Tasmania, since 1983. In 1986, he took on several jobs, from convenor of the Faith and Order Commission of the Tasmanian Council of Churches to secretary of Tamar-Esk Presbytery. Faser is also a member of the Ecumenical Affairs Commission of the U.C.A.

1980

Edward F. Duffy II (B) has moved with his wife, Lynne, and two-year-old daughter, Brooke, to Marshfield Hills, MA, where he is senior minister of North Community Church.

"There's too much work to do," chuckles **David G. Meade** (M) when asked if he likes his job at Houghton College in Houghton, NY, where he is assistant professor of New Testament. Actually, he says, Houghton is a "lovely college" devoted to the liberal arts and loosely affiliated with the Wesleyan Church. Its location in the rural part of western New York State, about 50 miles south of Buffalo, suits him perfectly. "I can combine intellectual pursuits with bass fishing and deer hunting," he explains. Recent publications attest to Meade's scholarly pursuits: in the summer of 1986, West German publisher J.C.B. Mohr/Paul Siebeck published (in English) his book *Pseudonymity and Canon* and this October, a paperback edition was released in America by Wm. B. Eerdmans Publishing Co. "The book is a treatment of the problem of au-

thorship in the Bible," says Meade, "and is meant to resolve tensions students have with pseudonymous books of the Bible."

1981

"We're always working on the cutting edge of current issues," says **Mary L. Mild** (B), explaining why she finds her position with the American Baptist Churches National Ministries "exciting and rewarding." Mild is now concluding her third year as director of the denomination's Women and the Church group, located at national headquarters in Valley Forge PA (to which she commutes from her home in Trenton, NJ). She works to keep churches in the denomination thinking about women's issues. Currently, she is coordinating a task force that will rewrite the position of the denomination's General Board concerning abortion. Mild is also editor of a newsletter entitled *WATCHword* that examines the changing role of women in partnership with the Church. "I like working with the women and helping them be everything they can be in the Church and society," she says.

Noah W. Reid III (B) discusses The Letter to the Hebrews on a videotape produced by The United Methodist Publishing House as part of its new 34-week Bible study program entitled "Disciple: Becoming Disciples Through Bible Study." The program uses 10-minute video segments to introduce topics to be studied by local church groups.

According to the publisher, Reid is one of 18 nationally known biblical scholars, pastors, and teachers who were chosen to participate in the project both because of their biblical knowledge and their communication skills. Reid is pastor of Fritz Memorial United Methodist Church in Bethlehem, PA.

The study program includes the videotapes as well as a study manual. Pastors of churches taking part in the program attend training sessions and, in turn, lead groups of 12 laypeople in the 34 sessions. Pastors interested in registering for the "Disciple" Bible study may call 800-672-1789.

1982

Kathleen J. Crane (E) has been elected president of the eastern region of the Association of Presbyterian Church Educators, whose members include Christian educators in the PC(U.S.A.) in an area that encompasses Pennsylvania; New Jersey; Maryland; Delaware; Washington, D.C.; and northern sections of Virginia and West Virginia.

Robert A. Keefer (B), Princeton's director of admissions from 1982 to 1984, was elected stated clerk of the Presbytery de Cristo (Synod of the Southwest) in January 1987. He is pastor of Bethel Presbyterian Church in Globe, AZ, and of Divine Grace Presbyterian Church in Miami, AZ.

David A. Perkins (B), who serves on the staff of the First Presbyterian Church of Norman, OK, entered the D.Min. program at San Francisco Theological Seminary in the summer of 1986.

1983

In October 1985, **James A. DiQuattro** (B) accepted a call to serve as pastor of The Church of Christ in Winsted, CT.

Jay Nelson Kraybill (B) entered the doctoral program in New Testament at Union Theological Seminary in Virginia this fall.

Marvin A. McMickle (P), a visiting lecturer at Princeton from 1982 to 1987, is now pastor of Antioch Baptist Church in Cleveland, OH.

1985

Although **Marion Jackson** (B, '86) has been pastor of the Ferry Avenue United Methodist Church in Camden, NJ, only since June 1986, the church held a testimonial dinner in her honor this September.

"We're beginning to feel like a family," says Jackson of her inner city congregation. During her pastorate, membership has increased and the church has developed programs to stimulate the community's involvement in Camden's welfare.

"Camden is no Cherry Hill," she says, referring to an affluent New Jersey suburban town minutes away. The Ferry Avenue neighborhood is blighted by crime, abandoned cars, and empty buildings that have become "shooting galleries" for drug addicts. Jackson and her congregation have been arranging meetings between the local police department and community members to discuss ways of ridding Camden of these problems.

Jackson knows the city. She lives there, works out of an office in her home, and, as part of her pastoral routine, "works the streets." Wearing her clerical collar, she walks through Camden's neighborhoods, meeting the people (some of whom have burst into tears while telling their problems) and going into their homes. "It's a way to stay on top of what's happening," she explains.



Marion Jackson

In May, **Jeffrey Richard Thompson** (B) was called as minister of the First Presbyterian Church of Wellston, OH. Earlier, he had served an interim appointment as associate director of the Presbyterian Hunger Program in the NYC offices of the PC(U.S.A.) and completed training in clinical pastoral education at St. Luke's/Roosevelt Hospital in Manhattan, where he worked with AIDS patients and their families.

1986

The March 1987 issue of *Worship* contained an article written by **William A. Richard, Jr.** (M), entitled "Preaching the Dark Side of the Gospel." Richard is associate pastor at St. Mark Catholic Church in Plano, TX, and instructor in homiletics at the School of Theology of the University of St. Thomas in Houston.

Having recently moved to Minnetonka,

MN, **Kristen S. Rouner** (B) is interim minister of Christian education at Wayzata Community Church in Wayzata, MN. She previously served as interim senior minister of Peoples' Congregational Church in Bayport, MN, a position she held following her return from Uganda, East Africa, where she was a volunteer worker for four months with Minnesota International Health Volunteers.

Gene R. Smillie (B) has moved from France to the Ivory Coast in West Africa, where he is professor of theology and New Testament at L'Institute Biblique, an interdenominational college in Yamoussoukro. Smillie teaches in French and says he is learning the tribal language of Baoule in order to serve "future ministries with the Christian and missionary alliance."

Obituaries

Wallace Harper Carver, 1912B

Mr. Carver, a Presbyterian minister who served congregations in four states, died on April 1, 1987, in Knoxville, TN. He was 100 years old.

Born in Philadelphia in 1886, Mr. Carver received both an undergraduate and graduate degree from Princeton University as well as a graduate degree from Princeton Seminary.

His first pastorate was in Beacon, NY, a position he held from 1912 to 1917. Subsequent pastorates were in Rahway, NJ; Evanston, IL; Colorado Springs, CO; and Kearny, NJ. He served the Kearny, NJ, church for nearly two decades.

James Samuel Garner, Jr., 1917M

Mr. Garner, whose service to the Church as a Presbyterian minister began in 1917 and continued until his retirement in 1961, died on March 29, 1985. He was 93 years old and the oldest member of Mecklenburg Presbyterian at the time of his death.

In 1917, following his ordination by the PCUS, Mr. Garner was called to serve as pastor of a church in Mullins, SC. He later served five more Presbyterian congregations in South Carolina, North Carolina, and Florida. Mr. Garner retired from his last pastorate at the Forest Hill Presbyterian Church of Charlotte, NC, in 1961.

He held a number of degrees in addition to his Princeton degree: an undergraduate degree from Presbyterian College (SC), a master's degree from the University of South Carolina, a Bachelor of Divinity degree from Columbia Theological Seminary (GA), and a Master of Theology degree from Union Theological Seminary (VA). He also attended the University of Virginia.

Harris Gregg Hilscher, 1922B, '23M

Mr. Hilscher, who was both a missionary in China and a minister in the United States, died on January 5, 1987. He was 89 years old and had been living at Friendship Haven West, a Methodist retirement home in Fort Dodge, IA.

In addition to the degrees he earned at Princeton, the Illinois native received his undergraduate degree from the College of Emporia, his master's

degree from Princeton University, and his Doctor of Sacred Theology degree from Biblical Seminary (NYC).

In 1923, he was ordained by the Presbytery of Nebraska City, following which he traveled to China to serve as a missionary with the Board of Foreign Missions. He returned to the United States in 1943 and went on to become interim pastor of the First Presbyterian Church of Fort Dodge and pastor of the Third Presbyterian Church of Sioux City, IA, where he served for nearly two decades until his retirement. For one year during this period, he returned to China to do mission work.

Mr. Hilscher was pastor of visitation at the First Presbyterian Church of Fort Dodge, IA, after he retired.

Frederick Harold Dawson, 1923b

Mr. Dawson, a Presbyterian minister who served for a number of years as a missionary in the Philippines, died January 16, 1987, at age 91.

Mr. Dawson went to the Philippines in 1924 following his graduation from Princeton and his ordination by the Presbytery of Wichita, KS. Returning to the United States in 1931, he became pastor of the First Presbyterian Church of Canadian, TX. In later years, he was pastor to Presbyterian churches in Belleville, KS; Riley County, KS; and Winnebago, NE. Although he retired from the Winnebago church in 1961, Mr. Dawson subsequently served as interim pastor to congregations in New Mexico, Kansas, Arizona, Arkansas, and Oklahoma.

From 1940 to 1950, he was field representative for the Board of National Missions in the Synod of Kansas.

Mr. Dawson is survived by a daughter, Janet King, of Sebring, FL.

Harry Michael Coulter, 1928B

Mr. Coulter, a Presbyterian minister to churches in Canada and the United States, died January 15, 1987, in St. Catharines, Ontario. He was 91.

Born in Philadelphia, he studied at Wheaton College (IL) and at Knox College (Toronto, Canada), in addition to Princeton.

He was ordained by the Presbyterian Church in Canada in 1928

and that year answered a call to serve as pastor to Knox Presbyterian Church in Neepawa, Manitoba. He went on to become pastor to two Presbyterian churches in Ontario before he moved, in 1953, to the United States, where he served Presbyterian congregations in Bridgeton and Ridgewood, both in New Jersey. He retired in 1964.

Mr. Coulter served in the United States Navy from 1916 to 1919.

Walter Bertram King, 1931b

Mr. King, who retired in 1985 as associate pastor of Fifth Avenue Baptist Church in St. Petersburg, FL, died on February 12, 1987. He was 81 years old and had been living in Gulfport, FL.

The Philadelphia native went to the St. Petersburg church in 1976, following a 13-year pastorate at Moreland Avenue Baptist Church in Atlanta. He had been an assistant pastor in Decatur, GA, and had also served in Indiana; Maine; and Washington, D.C.

He spent 12 years with the Southern Baptist Convention as liaison representative to Baptists in Canada and six years on the Home Mission Board.

Mr. King held a master's degree from Southern Baptist Theological Seminary (KY) and an undergraduate degree from Ashland College (KY). The Atlanta Law School bestowed a doctorate of laws and letters on him in 1957.

Survivors include his wife, Edith; three sons; and seven grandchildren.

William Alexander McAdoo, 1932B, '33M

Mr. McAdoo, a Presbyterian minister who served churches from New Mexico to Alaska, died March 27, 1987. He was 81 years old.

Following his ordination in 1934 by the Presbytery of Carlisle, Mr. McAdoo became pastor of the First Presbyterian Church of Deming, NM. A year later, he moved to Alaska, where he served for four years as pastor to two Presbyterian congregations. During the next three decades, Mr. McAdoo answered the call to four Presbyterian churches in Pennsylvania — in Coudersport, Windber, Altoona, and Marietta — and in 1966, he was named director of Presbyterian Homes of Central Pennsylvania. He retired from

this position in 1971.

Mr. McAdoo was a chaplain in the United States Army from 1941-1946 and served in the United States Army Reserve from 1946 to 1965.

John Frederick Jansen, 1942B '45D

Mr. Jansen, a native of The Netherlands, died on April 10, 1987, at age 69.

Born in Haarzuilens, The Netherlands, in 1918, Mr. Jansen graduated from Princeton University in 1939 and was ordained by the Presbytery of New Brunswick (NJ) in 1943. He served as pastor to the Flemington Presbyterian Church from 1946 to 1949.

Later in his career, Mr. Jansen served on a number of college campuses: he was dean of men and associate professor of Bible at Carroll College in Waukesha, WI, and professor of religion at Hanover College in Hanover, IN. In 1958, he became professor of New Testament interpretation at Austin Theological Seminary in Austin, TX, where he remained until his retirement.

Philip Whitlock Barrett, 1943b

Mr. Barrett died on January 9, 1987. He was 68.

A graduate of the University of Oregon, he attended Princeton from 1940-41 and earned his Th.B. from San Francisco Theological Seminary in 1943. He served as assistant to the pastor at Westminster Church in Sacramento from 1940 to 1944 and later as assistant pastor at that church. In 1945, Mr. Barrett became pastor of the First Presbyterian Church in Santa Maria. From 1954 until 1969, he served as pastor of the First Presbyterian Church of San Jose and, later in his career, at the Foothill Church and the First Presbyterian Church of Lompoc, CA.

Russell Martin Weer, Sr., 1943G

Mr. Weer died on January 2, 1987, at Carlisle, PA, where he had served as pastor to the First Presbyterian Church from 1953 until his retirement in 1976. He was 76.

Mr. Weer was a native Pennsylvanian, born and educated in Philadelphia (Temple University, '39; Temple University Theological Seminary, '40), who was in business in Phila-

delphia from 1928 to 1933. A student pastor at Thompson Memorial Church in New Hope, PA, from 1939 to 1940, Mr. Weer served as stated supply to Forest Grove Church in Forest Grove, PA, for two years before becoming pastor at the Olivet Presbyterian Church in Reading, PA, in 1945. Eight years later, he accepted a call to Carlisle. He also served as stated clerk of Carlisle Presbytery beginning in 1968.

George Normington Barford, 1945B

Mr. Barford died on January 2, 1987, at age 66.

A native of Glasgow, Scotland, he graduated from the University of California at Los Angeles as well as from Princeton and was ordained in 1945 by the Presbytery of Lackawanna. His early pastorates were in Scranton; San Bernardino, CA; and Yorktown Heights, NY.

He was field director for Christian education and then educational consultant for the Synod of New York. In 1976, he became a consultant in leadership development and in 1980, answered calls, first as pastor to the Fifth Street Church in Statesville, NC, and later, to the Providence Church in Cleveland, OH.

He was an honorably retired member of Concord Presbytery (in North Carolina).

Mr. Barford is survived by his wife, who lives in Statesville, NC.

Arne Unhjem, 1947b

Mr. Unhjem, an ordained minister in the Lutheran Free Church of Norway, died recently. He had been living in Staten Island, NY. Further details are not yet available.

Born in Orstavik, Norway, on June 23, 1913, Mr. Unhjem studied at Fjellhaug Missionary Seminary in Norway in the early 1930s before traveling to China, where he was a missionary from 1936 to 1941. He subsequently immigrated to the United States and served pastorates in Brooklyn, NY, and Boston, MA.

In the early 1940s, Mr. Unhjem studied at New York University, where he earned both an undergraduate and master's degree.

William Charles Montignani, 1948b

Mr. Montignani, who served as pastor to Presbyterian congregations in four states, died February 28, 1987, at age 72. He had been living in Plano, TX.

Born in Maryland, he earned his undergraduate degree at Bloomfield College (NJ) and his Bachelor of Sacred Theology degree from Biblical Seminary (PA). In 1952, he was ordained by the Presbytery of Newark.

Mr. Montignani next served for two years as minister to a Presbyterian church in Windsor, NY, and in later years to Presbyterian churches in Hanover, NJ; Miller, SD; Ogdensburg, NY; Herrin, IL; and Cartersville, IL.

He served in the United States Army Air Force during World War II.

Mr. Montignani is survived by his wife, Martha.

Walter Joseph Preston, 1968B

Mr. Preston died on March 13, 1987, at age 43. He had been living in Portland, OR.

Born in Butler, PA, he was a graduate of both Clarion State College (PA) and Princeton Seminary.

Erika Strauss, special assistant in cataloguing at Speer Library, died May 29, 1987, at age 84. She was living in the Meadow Lakes retirement community in Hightstown, NJ.

A native of Berlin, Germany, Ms. Strauss came to the United States in 1974 after living in Holland during World War II. From 1947 to 1949, she was an assistant to the librarian at Pendle Hill, a Quaker center in Pennsylvania designed as an experiment in education and community. She went on to become a cataloguer at the United Theological Seminary in Dayton, OH, where she remained until 1970, when she joined the Speer Library staff as a volunteer cataloguer, a position she held for 16 years.

Births

Ingrid Elisabeth to John R. Aldridge (74B) and Barbro, May 6, 1987

Joshua Hendricks to Robert Joe Lee (74B, 81M) and wife, June 5, 1987

Zachary Matteus to Clifford C. Cain (75B) and Louise, April 13, 1987

Virginia Merlin Rubey to Leslie Merlin (76B) and A. Reed Rubey III, May 31, 1987

William Gilbert to Stephens G. Lytch (78B) and Carol (80B), August 25, 1987

Caitlin Suzanna Knox to Richard A.K. Miles (78B) and D'aun, August 6, 1987

Jane Emily to James S. Bartha (79b) and Nancy, September 1, 1986

Rachel Elizabeth to David A. Feltman (79B) and Susan, August 21, 1987

Andrew McDowell to Donald D. Lincoln (80B) and Nancy (80B), June 18, 1987

Jeremy Langdon to L. Lang Brownlee (81B) and Jeanne, May 30, 1987

Rachel Ann and Jordan Lee (twins) to Jeffrey A. Hosmer (81B) and Bobbi, December 17, 1986

Allegra Rose to Stephen E. Jacobsen (81B) and Ann, October 31, 1986

Christopher to James H. Logan, Jr. (82B), and Valari, March 3, 1987

Megan Kendra to David B. Lukov (82B) and Mary, June 28, 1987

Mark Robert to Robert Ackley Noble III (82B) and Holly (81B), June 21, 1987

Christopher Bruce to Kenneth Lundgren (83B) and KayLynne, June 10, 1987

Ryan Matthew to Brian H. Boughter (84B) and Jan, June 2, 1987

Hannah Beatrice to Donald D. Marsden, Jr. (84B), and Laurie (86b), March 31, 1986

Laura Elizabeth to Michael P. Riggins (85B) and Linda, March 7, 1987

Kathleen Irene to Brendan Dempsey (86B) and Marsha, June 16, 1987

Weddings

Dan H. Barfield (56B) and Carol Abbott

Chris Lenocker (78B) and Martha Johnson

Diane C. Monger (79B) and Tom C. Oak

David Stoker (80B) and Monica Billquist

Peter A. Sulyok (80B, 81M) and Jeannine M. Frenzel

Steven S. Tuell (81B) and Wendy Rodan

Kenneth I. Applegate (83B) and Hollis A. Robel

Mark J. Brady (86B) and Diana C. Dressler (88B)

Gifts

IN MEMORY OF:

Virginia Jarden Blake to the Virginia Jarden Blake Scholarship Endowment Fund

Calvin Calmon to the Calvin Calmon Biblical Studies Fund

The Reverend Alexander T. Coyle ('30) to the Scholarship Fund

The Reverend Harris G. Hilscher ('22) to the Speer Library Book Fund

Ruth Homrighausen to the Elmer G. Homrighausen Memorial Scholarship Endowment Fund

Barbara Kinsey to the Scholarship Fund

The Reverend Joseph J. Lemen ('50) to the Education Fund

Dr. John A. Mackay to the John A. Mackay Presidential Chair

Clue A. Meyerhoffer to the Scholarship Fund

Miriam T. Miller to the Alumni/ae Roll Call

The Reverend Scott T. Ritenour ('43) to the Education Fund

The Reverend Melvin Stuckey ('27) to the International Students Book Fund

IN HONOR OF:

Dr. Victor L. Baer to the Victor L. Baer Endowed Seminar

Dr. Robert W. Battles, Jr. ('64), to the Scholarship Fund

The Reverend Charles J. Dougherty ('54) and The Reverend Clyde Mellinger III ('84) to the Scholarship Fund

The Reverend Dr. Bryant M. Kirkland ('38) to the Bryant M. Kirkland Permanent Scholarship Fund

Lida Underhill, Kathryn Underhill, Helen Underhill, Ellis-John Underhill to the Scholarship Fund

IN APPRECIATION OF:

The Reverend Michael Burns ('83) to the Scholarship Fund

Continuing Education Calendar

JANUARY

3-23

TRAVEL
SEMINAR - The
Church and the
Challenge of
Development:
Traveling Seminar
to East Africa
(Larry L.
Rasmussen; Robert
A. Evans; Ronald C.
White, Jr.)

4

The Pastoral Care
of the Aging
(James N. Lapsley)

4-7

Speech Workshop
(W.J. Beeners)

4-8

Independent Study
Week
(Froehlich,
Migliore)

11-14

The Meaning of
Faith and Christian
Education
(Craig Dykstra)

11-14

OFF-CAMPUS
SEMINAR -
SOUTHEAST at
Pine Shores
Presbyterian
Church, Sarasota,
Florida
My Eyes Have Seen
the King
(J.J.M. Roberts)
The Acts of the
Apostles
(Suzanne P.M.
Rudiselle)

18-21

Evangelism for
Presbyterians
(Richard S.
Armstrong)

18-21

Inside and Out:
Reflections on
Mark's Gospel
(Donald Juel)

25-28

Creative Ministry:
Right Brain
Servanthood
(Richard Allen
Farmer)

25-28

An Invitation to
Healing: Wholistic
Health Care and
the Parish Nurse
(Mark Laaser, Jan
Striepe)

25-28

Effective Group
Leadership
(Roy Pneuman and
Margaret Bruehl,
The Alban
Institute)

25-28

Human Interaction
(Roy Pneuman and
Margaret Bruehl,
The Alban Institute)

31-Feb. 5

Managing the
Unconscious
Dynamics of
Congregations

For information, contact:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
(609)921-8198

ALUMNI/AE CHAPTER GATHERINGS

Monday, January 11

Sarasota, FL - Pine Shores
Presbyterian Church
Speaker: J.J.M. Roberts, William
Henry Green Professor of Old
Testament Literature

Thursday, January 28

Houston, TX - Presbytery Center
Speaker: Edward A. Dowey, Jr.,
Archibald Alexander Professor
of the History of Christian
Doctrine

Friday, January 29

Austin, TX - First Presbyterian
Church
Speaker: Edward A. Dowey, Jr.

Monday, February 29

Newport Beach, CA - St.
Andrews Presbyterian Church
Speaker: Thomas W. Gillespie

All events include dinner, except for the
Austin, TX, gathering, which includes
lunch.

For further information, contact Dean
Foose, Alumni/ae Secretary, Princeton
Theological Seminary, CN 821,
Princeton, NJ 08542-0803.
Telephone (609)921-8034

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 190
Princeton, NJ

3-47
2935:alu
26.5

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



Inside Chile with a PTS Reporter

Vol. XXVI, No. 5

Spring 1988

Spring 1988



Alumni/ae Princeton Theological Seminary

Vol. XXVI, No. 5
Spring 1988



CONTENTS

Features

The Other Chile

A PTS alumna has experienced a Chile we'll never see on postcards
By Susan Schilperoort

4

Dial L for Library

Princeton's Speer Library staff is developing the new and preserving the old
By Helene Gittleman

9

The Ministry of Reconciliation

A South African alumnus reflects on his ministry in an apartheid society
By Ethan Raath

11

Departments

News in Brief	2
Faculty Notes	13
Class Notes	14
Obituaries	21
Births	24
Weddings	24
Gifts	24

Editor, Nathaniel Hartshorne

Assoc. Editor, Helene Gittleman

Art Director, Jim Stevenson

Publications Office

Princeton Theological Seminary
CN 821

Princeton, New Jersey 08542-0803

On the cover: At this demonstration, families of imprisoned Chileans marched in protest.

A Message from the President

Dear Colleagues:

In anticipation of summer reading, let me commend to you a few volumes that have been of particular help to me in recent months.

For insight into our national intellectual history, Allan Bloom's best seller, *The Closing of the American Mind* (Simon and Schuster), is a *must*. Also illuminating is *Without God, Without Creed* by James Turner, subtitled *The Origins of Unbelief in America* (Johns Hopkins).

Susan Heckman, professor of political science at the University of Texas, offers a serious challenge to the "privileged knowledge" claims of the natural sciences in her well-written *Hermeneutics and the Sociology of Knowledge* (Notre Dame).

Janet Martin Soskice of Oxford University demonstrates the validity of the use of metaphor in both theology and science in *Metaphor and Religious Language* (Oxford). In *Faith, Theology and Imagination* (Handsel), John McIntyre seeks to recover the role of human imagination in the development of authentic religious knowledge.

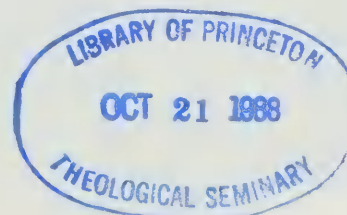
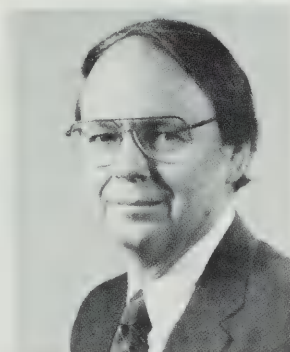
In ethics, I have found *Resurrection and Moral Order* (Eerdmans) by Oliver O'Donovan of Oxford University both provocative and insightful.

Finally, Peter Stuhlmacher's collected essays in *Reconciliation, Law, and Righteousness* (Fortress) offer a fruitful introduction to the biblical theology emerging today from the University of Tuebingen.

With every good wish for a season of profitable reading, I remain

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie



News in Brief

Goodbye to Suzanne Rudiselle

For 9 1/2 years, Suzanne Rudiselle served as Princeton's associate director of Professional Studies and as associate director of the Center of Continuing Education. During that time, she saw a great many airports and even more churches, serving nearly every weekend as supply preacher to congregations from Connecticut to California to Texas. In January, she began spending less time traveling and more time with pastoral responsibilities, when she began her new position as co-pastor of the United Christian Parish of Reston, VA.

Rudiselle came to Princeton reluctantly ("kicking and screaming") in 1972, at the request of Seminary professor Richard Armstrong, a family friend and then Princeton's vice president of development, who urged her to enter the M.Div. program. She was 36 at the time, widowed, and living in Philadelphia with two teenaged (twin) children.

She arrived at PTS with an undergraduate degree from Bucknell University (PA), training as a practical nurse, and, in her words, a background con-

taining three "brief careers": social worker; department store bridal consultant and model; and then mother, housewife, and community activist. In 1976, when she received her M.Div. degree from Princeton, she accepted a call as assistant pastor of the Presbyterian Church of Flemington, NJ.

Two years later, Rudiselle returned to the Seminary, this time at the invitation of then-president James I. McCord, as part-time assistant director of Professional Studies. She became (full-time) associate director and then director and in 1983, joined the administrative staff of the Center of Continuing Education.

"I loved working in Professional Studies," she says. She enjoyed "making the way smooth" for students, helping them with academic and personal concerns. She helped students learn to discipline themselves, both in terms of their studies and in preparation for the ministry, and worked for innovations such as a lounge for commuter students, which is now part of the newly renovated Stuart Hall.

She was challenged by

her position at the center, organizing seminars that address the needs of congregations and issues such as women's rights and medical ethics that pastors may not have come across in their seminary education. "Interesting people have walked through the door here," she recalls. The intellectual stimulation of the center has been transforming: she feels she has become more serious and intentional about scholarship and, believing that "the biblical message has import and impact on the way we live every day," she feels she is re-entering parish ministry with a broader and deeper commitment to the call.

When she left her pastorate in

the Flemington church, she had hoped to return to parish ministry when family obligations were no longer so pressing. "There is nothing more special than being part of the community of faith, of helping others grow while you're being helped in return," she says.

In a reversal of tradition, when Rudiselle and her husband, Maurice, an educational consultant, took off for Virginia, he was the one looking for employment. "It's an example," she laughs, "not of Abraham taking Sarah, but of Sarah taking Abraham."

Rabbi Conducts Seminar on the Psalms

Once again, last February, a group comprised mostly of Protestant preachers came to Princeton to hear Rabbi Solomon S. Bernards talk about the Hebrew Bible. And again, as he has done for many years, Bernards drew an audience that, more than most other courses sponsored by Princeton's Center of Continuing Education, consisted of individuals who return year after year.

"They relish the opportunity to study Hebrew scriptures from the Jewish standpoint," says Ronald C. White, Jr., director of the Center of Continuing Education. "They find that Solomon's insights are compelling."

This year, Solomon discussed "Themes in The Book of Psalms," the lyrical masterpiece of the Hebrew Bible, and his wife, Ruth, lectured on "The Sabbath — Its Biblical Roots and Development in Concept and Practice."

Bernards, who holds a doctorate in Hebrew literature from the Jewish Theological Seminary, retired in 1982 as national director of interreligious cooperation of B'nai B'rith's Anti-Defamation League (ADL), a human relations agency founded in 1913 to foster better relationships between religious, racial, and ethnic groups. For many years, he was editor of the ADL's *Christian Friends Bulletin* and its successor, *Face to Face*. In addition, Bernards edited the ADL's *The Living Heritage* series on Jewish holidays, a bibliography on Jewish-Christian relations, and *Who is a Jew?*



Suzanne Rudiselle

Peacemaking over the Long Haul

Peacemaking has been a priority of the Presbyterian Church (U.S.A.) since 1980. Thousands of congregations have been engaged in peacemaking, understanding that it's not just a political issue but a central declaration of the Gospel.

In 1985, PTS's Center of Continuing Education sponsored a two-day conference on peacemaking. Although the conference featured some distinguished speakers and was well received, Ron White, the center's director, and the Reverend Bob Moore, director of the Coalition on Nuclear Disarmament in Princeton, who were co-directors of the planning committee that had produced the conference, were not satisfied with the results. "The conference didn't really prepare people for peacemaking over the long haul," explains White. "Peacemaking is a very difficult endeavor because often there are no ready results."

Rather than sponsor another single event, they decided to do something that was new for the center: they offered a course that extended over nine months and was aimed at congregations.

The first year, 13 congregations representing six denominations sent teams of four to six persons (each team with one pastor) to Princeton. In addition to meeting monthly at PTS, each team met regularly within its congregation. Those attending the monthly sessions were charged with the responsibility for implementing peacemaking programs in their congregations and communities.

"A great value of this program," says White, "was the networking each team was able to do with other congregations involved in peacemaking."

Now a Course and a Book

This year, White and Moore and Richard Kilmer, director of the Peacemaking Program of the Presbyterian Church (U.S.A.), will construct a course in peacemaking and will collaborate on a book, *Peacemaking over the Long Haul*, as a guide to churches in their peacemaking programs.

Capital Campaign Under Way

PTS's capital campaign is under way, led by a Campaign Executive Committee elected by the Board of Trustees last summer. The committee members, all trustees, are: Bryant Kirkland, pastor emeritus of the Fifth Avenue Presbyterian Church, chairman; John Donelik, executive, Equitable Life Assurance Society; Sarah Gambrell, vice president, Belk Brothers Co.; Henry Luce III, president, Henry Luce Foundation; David Mace, president, Irving Trust Co.; Donald McFerren, pastor, Lafayette-Orinda Presbyterian Church, Lafayette, California; Ralph Wyman, managing partner, Eagle Management Co.

Ex-officio members are Sir John Templeton, chairman, Templeton, Galbraith and Hansberger, Ltd., national chairman of the campaign; David Watermulder, pastor emeritus of Bryn Mawr Presbyterian Church and chairman of the PTS Board of Trustees; Thomas Gillespie, president of PTS; and Frederick Cassell, PTS's vice president for seminary relations.

Under the committee's leadership, the campaign will be aimed at securing the funds needed to raise one

new instructional building and modernize four others, provide more faculty housing, endow the Asian-American Studies Program, and endow at least two additional faculty chairs. Any additional funds will be used for improvements to Speer Library.

Program Director Tours Latin America

"Students will benefit immensely from exposure to the world views and theologies of these countries," said Joe Prakasim, director of Princeton's Cross-Cultural Program, upon his return from South and Central America, where he visited churches and seminaries during October and November.

Prakasim made the trip primarily to find mission opportunities in these countries for Princeton's students during their summer vacations and secondarily, to introduce individuals to the education available at Princeton.

The Cross-Cultural Program is designed to benefit Princeton's seminarians and those whom they serve. In Prakasim's view, those who accept these mission assignments can gain a "valuable experience" of learning how individuals in Central and South America lead lives of poverty, simplicity, and zeal for the Gospel.



One of the goals of PTS's capital campaign will be to raise funding for this multi-purpose building, to be called Templeton Hall. Begun last summer, the new building will house the Seminary's computer center, classrooms, and fully equipped recording and TV studios.



The Other Chile

A PTS alumna has experienced a Chile we'll never see on postcards

Most winners of the Graduate Study Fellowship for the Parish Pulpit Ministry, awarded to two PTS seniors for overseas study each year, have elected to study in Europe or Great Britain. Susan Schilperoort, one of those who won the award in 1968, chose instead to study in Latin America where she spent almost a year visiting seminaries and churches, clergy, students, and other friends in Central and South America. Of all the countries she visited, her favorite was Chile whose tragic situation she describes below.

By Susan Schilperoort

When I crossed the border of Peru into Chile, I was told that I had to set my watch ahead two hours. Passing through immigration and customs, I began to feel as though I'd set it ahead two hours

and 20 years. Having spent the previous five months in Central America and the Andean countries, I couldn't help but notice the superior level of organization and efficiency there.

As I traveled south, I caught glimpses of the beauty and richness that is Chile. I experienced the gracious warmth, hospitality, and unpretentiousness of the Chilean people. A ribbon of land with many textures and colors, Chile stretches 4,200 km. in length and 180 km. in width between the towering, majestic Andes and the Pacific Ocean. My first picture, which lasted for 1,700 km., was of a rainless, hot desert of brown hills and plains completely devoid of vegetation. In this arid, desolate region lie the deposits of nitrate and copper, some of Chile's most important and coveted natural resources. Gradually, the picture changed from barren desert to one of rich, fertile agricultural land with peach and apple orchards, vineyards, wheat fields, and vegetable crops.

Santiago presented me with another picture of Chile. A huge, metropolitan city in which 4 million of the country's 12 million inhabitants live, Santiago is relatively clean, decorated with gardens, high-rise buildings, well-known international businesses, and an efficient metro system. As I continued south, the picture changed once

again to a lush, green land of forests, lakes, rivers, towering snow-capped mountains, glaciers, and islands. After taking in all of this beauty that is Chile, I could begin to understand why Chileans have sung of their country as "the faithful image of Eden."

I could stop at this point, leaving you with this picture of a beautiful, inviting South American country. But to do so would be deceiving. There is a lot more to be seen in Chile. I saw another picture — the Chile that no one wants to know about — the other Chile that we'll never see on postcards or hear about at the National Tourist Bureau.

The Chile of Augusto Pinochet

On September 11, 1973, General Augusto Pinochet carried out a bloody military coup that put an end to a tradition of over 150 years of democracy, a unique history among the countries of Latin America. His dictatorship began a new way of life for the Chilean people, a life characterized by fear and mistrust.

During my five weeks in Chile, what became clearer with each passing day was that the fear which permeates every facet of Chilean life is a result of the dictatorship.

My initiation into the other Chile began the moment I stepped off the bus in Santiago. I'd made arrangements to



stay with a Chilean family — Elena, Jaime, and their two sons, ages 11 and 13. When Elena met me at the bus station, she told me that Jaime and the boys would be out of town for a few days visiting Jaime's parents. As Elena explained the situation of her family and many of her friends, I began to see the shape of Chile's current economic situation. Elena, an accountant, has been unable to find work for three years. Her husband is also without income at the moment. For over 20 years, Jaime had his own company which produced spare parts and oxygen tanks. During the past 14 years, Jaime's business has been less and less able to compete with lower-priced imported goods. Last October, he had to close down his company, leaving over 100 people without work. I spent the next four days alone with Elena, listening for hours while she talked about what it is like to live in Chile today.

"Pinochet controls everything," she said. "Nothing is outside of his reign of terror. In a million different ways, either directly or indirectly, he controls us. The CNI [National Center of Investigation] is everywhere. You never know who's watching you, who's listening to you. You don't know if the next-door neighbor you've known for 10 years, who has not had work for the last five, is being paid to inform or

threatened to be killed if he doesn't. No one trusts anyone. We are a terrorized people."

There has not been what we in the United States would consider a bona fide election in Chile since Salvador Allende was elected in 1970. Pinochet controls all the means of communication, both directly and indirectly. All newspapers, television, and radio stations are censored; articles and programs are presented in ways that attempt to instill fear in the people and conformity to the regime. One can find opposition papers and magazines being sold on the streets, but many of their journalists have paid for what they've written with their lives.

Pinochet controls the educational system. He has appointed both active and retired military personnel to be rectors of all the national universities and many of the high schools in an attempt to monitor the behavior of students and professors who are considered subversive and to squelch student protests. Teachers who criticize the regime run the risk of losing their lives as well as their jobs. Education is available for those who can pay for it but the price is so high that fewer and fewer people are able to afford it. Many young people feel paralyzed and hopeless in the face of their reality. When I asked Marcos, a 22-year-old Chilean,

why he was not enrolled in a university, he replied, "Why pay for an education that doesn't encourage or allow freedom of thought? Why make the sacrifices to get a degree when there are so few jobs?"

Student protests and military raids on the universities are common occurrences. Elena took me to the window of their apartment and pointed to the park below. "I've watched it right there," she said. "Two of the universities are close by. On the days of protests, I've seen students running through that park trying to get away from the pacos [police]. I've seen students get shot, beaten, handcuffed, and hauled away. I've watched the 'guanacos' [Mercedes Benz trucks that have been converted into huge water tanks] and the 'zorillos' [small armored cars] circling the park shooting out sewer water and tear gas. It's dangerous to be a university student in Chile."

Two Different Chiles

Natalia was a 21-year-old university student at the time of the Pinochet coup. Though she was not a member of a political party or guerrilla group, her fiancé was a leader in the Movimiento

The protest shown above began when students displayed a banner ("the torture continues"). When police confiscated the banner, the demonstrators knelt on the sidewalk and the police attacked them.

Izquierda Revolucionario (Leftist Revolutionary Movement) and the authorities wanted information about him. That was reason enough to label her an "activist." In October of 1973, she was expelled from the university. When she tried to enroll in another one, she was told that her name was on an order being circulated through all the universities prohibiting her acceptance by any of them. In November of that year, she was picked up by carabineros and taken to jail for three days of "interrogation." She described her "interrogation" process: "They took me into a room, blindfolded me, took off all of my clothes and began asking questions. I wouldn't talk and so they began to beat me. They tied me down to a table, raped me and burned me with a cigarette lighter around the sides of my face. When I still wouldn't talk, they doused my body with water and gave me electric shocks all over my body. They poked needles into my genitals, more shocks, more beating. They kept saying they were going to shoot me. I

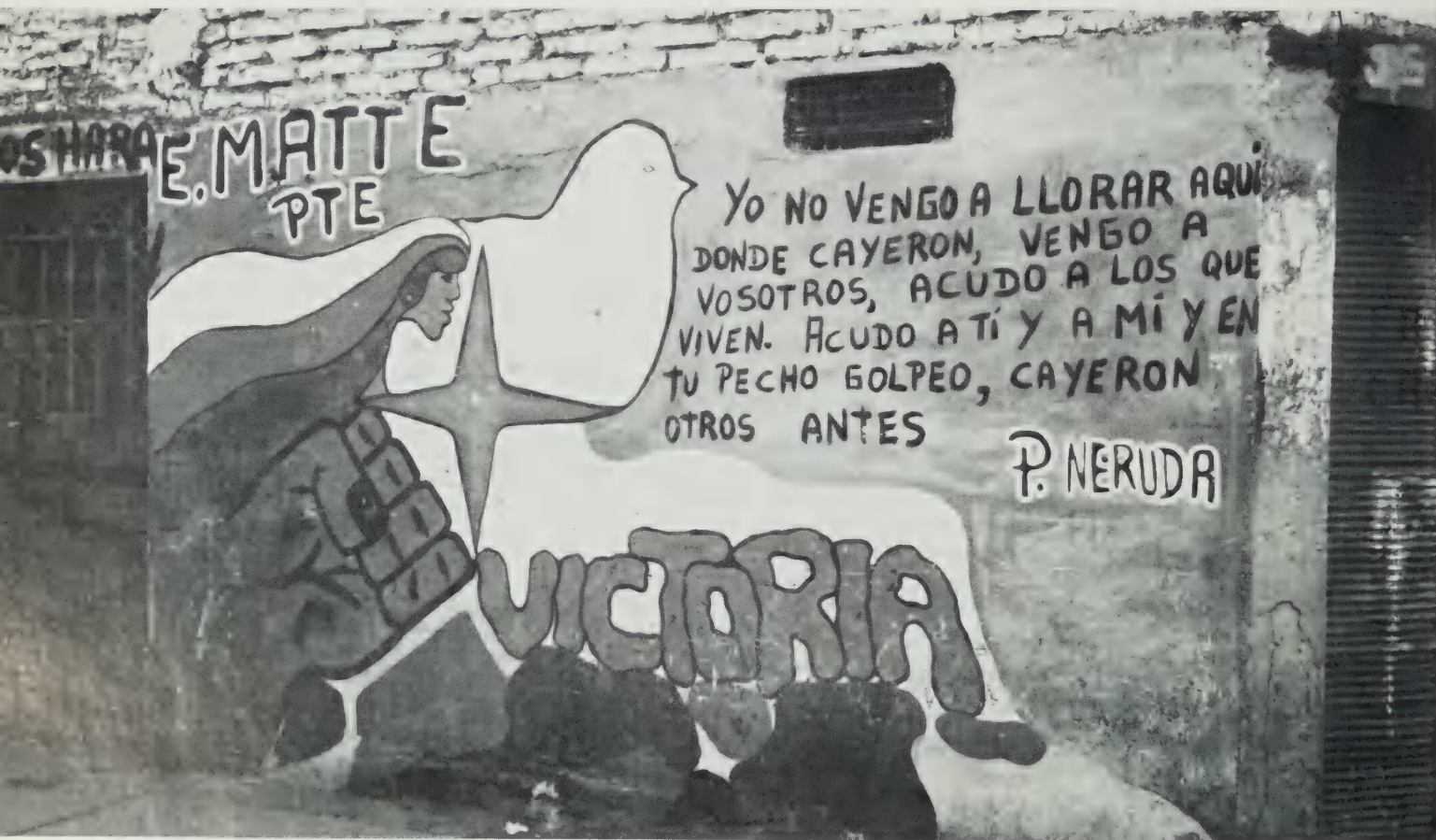
could feel the cool barrel of the gun against the side of my face, hear and feel the snap of the trigger, and then their mocking laughter. Over and over, the snap of the trigger, their laughter.

"Before all of this, I was just a normal university student with hopes and dreams for my life. But not now. Torture is something that marks a person for the rest of his or her life. Though it happened over 13 years ago, the fear never leaves. I know that at any moment, day or night, they could come and take me and do the same things all over again. It's terrible. This is how we live in Chile."

Guillermo lives with his family in their comfortable home outside of Santiago. A devout Catholic, he genuinely believes that Pinochet and his military regime are the guardians of order and Christianity in a world threatened by communist takeovers. He supports Pinochet without question and proudly describes Chile's military men as "courageous and faithful to

their country . . . [with] respect for authority and the family . . . [and] exemplifying Christian values." He says that those who criticize the regime are "imagining things." They are "communists who have no respect for authority; they hate the Church and want to do away with all private property." He is a man who believes in absolute obedience to authority, to the extent that he has even threatened his own children. "If I ever find out that you are doing anything contrary to the government and the principles for which it stands," he told them, "I'll not interfere if the CNI or carabineros come and take you away."

Samuel Muñoz is a student at the Comunidad Teológica Evangelica who is preparing to be a Presbyterian pastor. He works with youth, both in his church and in La Victoria, a poor barrio that is known for its organization and opposition to the regime. Because of our mutual commitments and friends, Samuel trusted me and



"I do not come here to cry where they have fallen," says this poem by the poet Pablo Neruda on a wall in La Victoria, a barrio of Santiago.

lovingly, courageously showed me a bit of the Chile that has made him the person he is today.

The zorillo whizzed by, shooting tear gas directly into my face. I gasped for breath, my throat stung, my face and eyes burned, tears streamed down my cheeks.

Samuel has lived his whole life in a poor barrio in Santiago. He knows what it feels like to go to bed hungry, to have no space of his own, to wander the streets looking for work, to have no money to go to school, to the doctor, or to pay his bus fare. He knows how it feels to be hauled away by carabineros, to receive mail that has been opened, to be followed. He knows how it feels to be threatened. One day, while riding the metro, Samuel was approached by a total stranger dressed in civilian clothes. The man placed his hand on Samuel's shoulder and said, "Hello, Samuel. How's your work in the church coming along? And in the barrio? We're watching you, and we know what you're doing. Be careful, Samuel, be careful." He smiled at Samuel and turned away.

As Samuel took me through the neighborhoods of Santiago for interviews with spouses of political prisoners, victims of torture, and different church leaders, many of those I spoke to talked about an upcoming day of national protest. When that day arrived, I decided to go with him to the protest, partly out of a sense of solidarity with Samuel and his world, partly because of my insatiable curiosity.

It's one thing to watch a protest on a television news program. It's another thing to be in the midst of one. There were hundreds of soldiers and pacos with their helmets, billy clubs, and rifles, some with their faces painted black, walking along the streets of Santiago amidst the shouting crowds. I trembled with fear as I watched pacos chasing after people, beating them with their sticks, kicking them with their black leather knee

boots, and pushing them into trucks. I ran for shelter as the guanaco drove by spraying sewer water into the crowd. The zorillo whizzed by, shooting tear gas directly into my face. I gasped for breath, my throat stung, my face and eyes burned, tears streamed down my cheeks. Samuel threw me to the ground the moment the gunshots went off. I lay face down on the sidewalk until the firing stopped. It was a once-in-a-lifetime experience for me but one that countless Chileans will experience over and over again.

The Role of the Church

The Chilean people, even more than other Latin Americans, have a reputation for being devoutly Christian. The Church — be it Catholic, mainline Protestant, or Fundamentalist — has a great deal of power, and Pinochet is well aware of it. He is an intelligent man who knows that in the historical relationship between church and state, the Church has usually been the winner. For this reason, he is very careful about what he says and does with the Church and has ingeniously used it in both obvious and subtle ways to keep Christians divided and powerless.

... Pinochet has attempted to create the impression — nationally and internationally — that the Protestant Church supports him.

The Catholic Church has been in the forefront denouncing atrocities and upholding human rights. In 1973, while thousands of people were disappearing or being "interrogated," their loved ones had no place to go for help. Responding to their needs, Cardinal Raul Silva Henriquez courageously took the position that as proclaimers of the resurrected Christ, Christians must defend life. On this principle, he founded the Vicaría de la Solidaridad, a Christian organization that provides spiritual, psychological, and material help along with legal and medical services for victims of repression. To this day, the Vicaría continues to be the strongest voice against the dictatorship and a symbol of hope to the Chilean

people.

Though there are many within the Catholic Church who have courageously joined with Silva Henriquez and the Vicaría, there are many others from the Vatican on down who feel threatened by those who are crying out and working for justice. Although they proclaim a message of "peace" and "respect for human rights," they also demand that their leaders stay out of politics and encourage the Church to return to a "moderate political position." A frightened group determined to hold on to their position of power, authority, and privilege, they welcome only those changes in the social and economic order that will not threaten their vested interests. This internal tension may explain why Silva Henriquez, who was retired by the Vatican at age 75, was replaced by the much less outspoken Archbishop Fresno in 1985.

Because of the strong, consistent voice of the Vicaría, which is clearly identified with the Catholic Church, Pinochet will never be able to create the image — nationally or internationally — of a Catholic Church that unanimously supports him.

Meanwhile, Pinochet has attempted to create the impression — nationally and internationally — that the Protestant Church supports him. Early in his administration, he created the Council of Chilean Pastors. The majority of churches participating in the council adhere to a literal interpretation of Scripture, and demand unquestioning obedience to the government and submission to higher authority. But there are benefits to be had for joining. Each member of the council receives a special card granting access to medical care, credit, and education (especially valuable in Chile where there is no public education), to mention just a few of the perquisites. They are expected to attend government functions and even sponsor an annual service of thanksgiving to God for the government. As the level of repression has heightened, some pastors have left the council.

There are also many Protestant churches that claim to be apolitical. Proclaiming that this earthly world is



These wives, children, and friends of Chileans who were "detained" and who "disappeared" march in the cause of "Life Truth and Justice" at a demonstration in Concepción.

not our home, these church leaders tell their members (many of whom are poor and powerless victims of indirect repression) that this is God's will for their lives and that they will be rewarded in heaven for their faithfulness. The atrocities of the regime are either ignored or seen as the fulfillment of apocalyptic signs ushering in the second coming of Christ. Suspicious of anyone who is not a member of their specific religious group, they remain divided and thus powerless. Because of their passivity, some refer to them as Pinochet's "silent accomplices."

However, a critical voice also exists within Chilean Protestantism. The Community of Christian Churches (CCI) is an organization made up of 10 denominations, some of which have relationships with churches in the U.S.A., such as the Presbyterian Church (U.S.A.) and the United Methodist Church. The CCI is composed of churches with a critical awareness of the Chilean reality. Its basic objective is to be a prophetic voice for the people of Chile. It sees itself as an ecumenical body with a sense of responsibility based on the biblical mandate to protect and defend life, to alert the people to the dangers that threaten life, and to warn those who threaten life of the consequences of their actions. Since its formation in 1981, the CCI has denounced the tragic situation in Chile as

a scandal that is opposed to the will of God and to our human calling to recreate and preserve life in this world. In one of its recent public declarations and in a pastoral letter directed to General Pinochet in August 1987, the CCI declared that "No state which claims to be inspired by Christian principles can subordinate the satisfaction of civil rights to pure 'free play' of the laws of the marketplace." To this day, Pinochet has not responded.

According to the Reverend Victor Angulo, pastor in the Evangelical Presbyterian Church of Chile and a member of the CCI,

What is basically at stake in Latin America, and particularly in our country, is the awareness of a historical calling for liberation. . . . 'Liberation' is an explosive word because it can be used to legitimate the actions of whoever happens to be using it. . . . In our country, for example, Pinochet also uses the word 'liberation.' September 11 is our day of 'National Liberation.' But this 'liberation' has meant the death and suffering of thousands of Chileans. For this reason, we in the CCI believe the church . . . has a responsibility to be involved in the struggle for liberation. When we speak of liberation, we don't

do so because it's theologically 'fashionable.' We do it because we understand liberation to be the constitutive message of the whole Bible which in our time is an urgent necessity for *all* of humankind. We are called to *live* this liberation in our concrete, historical situation — liberation which challenges each of us and has the power to transform all of society for the full realization of human life.

Chile. A ribbon of land with many textures and colors. A land torn by fear, mistrust, violence, and death. In the 10 months I spent traveling through Latin America, I was most captivated by the wonderful people and beautiful land of Chile. It was disturbing to be there and know of our government's involvement in the "destabilization" of the Allende regime, which was supplanted by the present military regime of Augusto Pinochet. Since human lives are at stake, it is irresponsible for us simply to dismiss Chile as another unstable Latin American country. Its long democratic history argues against that. I will always remember the Rev. Angulo's parting words:

We in the church have the tremendous challenge before us to uphold life — and I'm not just talking about the church in Chile. I'm also referring to the church in the U.S. Pinochet isn't just our problem. Your government helped put him into power. And many of the decisions made in your country today have an effect upon our lives in Chile. We are suffering, and it has to stop. I hope the church in your country will stand with us to confront these forces of evil.

Susan Schilperoort is a member of the Class of 1986.

Dial L for Library

Princeton's Speer Library staff is developing the new and preserving the old

By Helene Gittleman

Doing research was never like this before. Using the new online catalog at Princeton's Speer Library, you can define a subject — no matter how specific — and find out in seconds what, if any, library materials will meet your needs. What's more, you can do this research even if you're nowhere near Princeton, by simply dialing into the Speer computer through your home computer and modem.

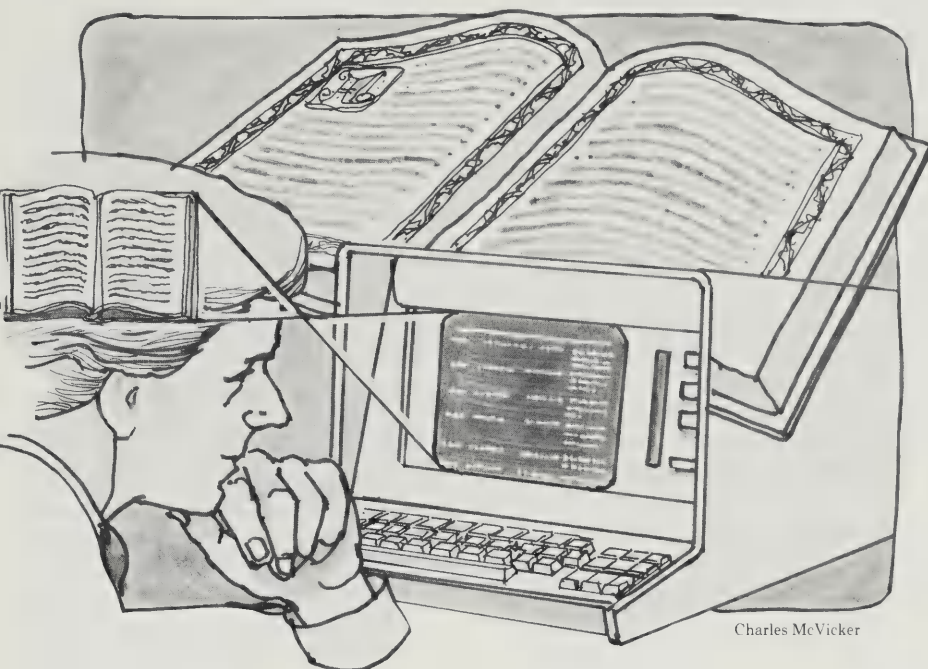
This computerized bibliographic database is just one of a number of recent efforts at Speer Library to help laypersons, clergy, and scholars find the information they need.

The following are descriptions of these programs and services at Speer and of plans to further improve and increase the library's resources.

A Computerized Card Catalog

When Tim Sahr, an M.Div. senior, worked on a paper for one of his courses last semester, it took him nearly four hours to find the books and articles he needed. "You get discouraged when it takes so long to do nothing but track down stuff," he says. He thinks it would have taken him a quarter of the time if Speer Library's online catalog had been available.

Sitting at one of Speer's nine computer terminals these days, he's very much at home using the new computer program to do his research. It's not only the savings in time that he appreciates. TOMUS (this is the name of the program, pronounced "Thomas") can help him in ways a card catalog cannot. Using TOMUS, he can search for materials that deal with a cross-reference of subjects, such as Jeremiah and ethics. And he can "tell" the computer to limit the search to books published in a particular year, in a



particular language, or to those titles located in a certain area of Speer Library, such as the Reference Collection.

Toward the middle of 1988, TOMUS will be joined by a computerized circulation system. Borrowing a book will be similar to buying groceries in a modern supermarket: a scanning device "reads" the bar codes on the books you borrow and on your ID card.

The system will perform a variety of functions. It will indicate to library users if a particular title is on the shelf or checked out, and it will generate overdue notices and usage reports, freeing the circulation staff to work more closely with library users.

Speer is one of the few larger theological libraries to have converted virtually its entire collection — more than 290,000 titles — into machine-readable form. The procedure is costly, but it allows one to do research by working solely at a computer terminal.

Some libraries, in contrast, add only recent acquisitions to their online catalog, requiring researchers to shuttle between a computer and a card catalog.

The installation of the computerized catalog stands as a tribute to the foresight of Charles Willard, former librarian of 17 years, and President Thomas Gillespie, who saw this as an important step toward maintaining the library's position as a center of theological research.

Expanded Archival Services

Over decades, Seminary professors, alumni/ae, and others associated with Princeton have donated manuscripts and other papers to Speer Library. Many of these items, such as papers by Robert E. Speer and John A. Mackay, have enduring value for scholars.

Speer has kept these papers in a special archive section within the Rare Book Room. But over the years, as more and more materials were contributed to the archive collection, main-

taining them became increasingly difficult for the library staff. Finding appropriate storage space for these works also became a problem.

Thus, Speer recently appointed an archivist and designated former classroom facilities in the building as a place where these works will be stored and catalogued and where scholars can study them. According to James Irvine, Speer's associate librarian and head of technical services, these developments will benefit scholars and should also help increase the collection, as potential donors are more likely to contribute materials when they know they will be in good hands.

Fighting Bookworms and Other Problems

Around 1850, new techniques of paper-making were developed that were cheaper and more efficient than previous methods. Over decades, however, the higher acid content of this paper has made books printed with it virtually self-destructing. Only recently have libraries realized the damage caused by these chemicals, a serious problem that threatens the collection at Speer Library and at all libraries with books printed after this date. In the view of the librarians at Speer Library, one of their most important tasks is to find ways of solving this problem and of promoting the preservation of the entire collection.

It's a complex challenge. How, for example, to protect books in Speer's Rare Book Room from mildew and bookworms? How to save from destruction priceless books such as a 9th Century volume on the Gospels and a 14" x 18" Latin Bible? Many of the books in the Rare Book Room are covered with a white powder. This is mildew, generally caused by stagnant air. Some are defaced by small, irregularly shaped holes in the opening pages and covers, the result of book lice (also known as bookworms). These microscopic insects eat the sizing that is applied to paper before it is printed.

Recently, a state library consultant offered ideas on how to preserve Speer's collection. One suggestion was to improve air circulation in the Rare Book Room to reduce mildew.

The library staff has already

taken steps to prolong the life of books in its general collection. In a recent exhibit at Speer, they displayed actual examples of damaged books along with suggestions for library users on the correct way to photocopy pages in a book and to remove a book from a shelf without damaging it.

Question, Please?

If you ask one of the dozen or so reference assistants at Speer for help in finding a quick answer or in conducting a lengthy research project, they seem to handle the task with ease.

These assistants are Ph.D. candidates at Princeton, hired both because of their ability to provide research ser-

Borrowing a book will be similar to buying groceries in a modern supermarket: a scanning device "reads" the bar codes on the books you borrow and on your ID card.

vices and to help them — many of whom go on to teaching careers — broaden their knowledge of information resources.

Last September, Speer Library hired a public services librarian, Sandra Boyd, to coordinate the reference, circulation, and reserve functions and to act as a "bridge" between the library's resources and the needs of the public. Questions come to the reference desk by letter or phone from a wide geographical area, from both Princeton alumni/ae and others. Frequently, these requests are from pastors or others who have questions about Presbyterian history.

Questions are often addressed directly to members of Speer's professional staff, which includes individuals who hold advanced degrees both in library science and in fields such as Old Testament and historical theology. Another information resource is Princeton's faculty, to which the reference staff frequently turns. One alumnus, for example, was greatly assisted in developing his library of New Testament commentaries by extensive guidance from an estimable source, Dr. Bruce Metzger, Princeton's

George L. Collord Professor of New Testament Language and Literature, Emeritus.

What's to Come

"Now we can start reviewing the scope and intensity of our collection," says James Armstrong, James Lenox Librarian, who continues as Princeton's Helena Professor of Old Testament and teaches one course each semester. "We propose to make available several special collections, such as the libraries that were contributed by Alberto Rembao and former Seminary professors Samuel Blizzard, Campbell Wyckoff, Seward Hiltner, and Emile Caillet."

Meanwhile, James Irvine says he'd like to encourage contributions to the Alumni/ae Alcove Collection, the section set aside in the Rare Book Room for materials such as manuscripts, sermons, and books written by Seminary alumni/ae. Anyone interested in adding writings to this collection should send them to Speer Library (see address below).

Finally, Armstrong would like to make the environment at Speer more hospitable to people and to technology. "Our need is not only for more space but for the proper kind of space," he says. He has in mind a new Rare Book Room that will have reading facilities. (Currently, patrons are required to read these materials in the circulation desk area.) Other projects include creating additional space for research groups, archive collections, and microfilm facilities.

Editor's note: If you would like to receive printed information on how to use the TOMUS online catalog, write to Donna Potts, assistant to the librarian, Speer Library, Box 111, Princeton, New Jersey 08542-0803.

Helene Gittleman is associate editor of the Alumni/ae News.

The Ministry of Reconciliation

A South African alumnus reflects on his ministry in an apartheid society

By Ethan Raath

When I returned to South Africa in 1980 after a ten-year hiatus in the United States, I discovered how little it took to fall under the watchful eye of the security system. I also found that the Church in South Africa is working for reconciliation at all levels of society. I saw this when I served on the Church and Nation committees of the Presbyterian Church of South Africa both at the General Assembly and presbytery levels. I also represented the denomination on a human rights task force sponsored by the South African Council of Churches. Sadly, many of the General Assembly resolutions against the apartheid system were often not reflective of the opinion "in the pew."

Perhaps the most meaningful work, however, was the practical ministry undertaken by congregations at the local level. For instance, in some of the congregations I served, we were able to establish Centers of Concern (job

training for domestic workers), provide support to a "back yard" child-care center in a black township, and offer practical assistance to refugees.

The multi-racial ministerial association in the last community I served worked with the local black community to try to resolve tensions with the authorities and to bring an end to the school boycott.

I have learned from these experiences that when Christian love is shown in practical ways, there is still an amazing spirit of goodwill to be seen from blacks to whites despite all the hurts that have been experienced. This was certainly evident in the black congregations I served (over and above regular parish duties in the white community).

Ministry within the Black and White Communities

Ministry in South Africa within the white community is not dissimilar to

ministry in the U.S. There is the same striving on the part of people for material wealth and success. The South African pastor faces the same issues of family discord, divorce, alcoholism, drug abuse, teen pregnancies, depression, sickness, grief, and more. Within the local church, there are the same ministerial stressors of apathy, conflict, and unrealistic expectations for pastoral performance. In South African society, however, there are many variable and unique aspects of ministry that affect both black and white ministers.

Black ministers serving rural communities may have so many "out-stations" that they can only be in their home churches once in three months. These congregations are often made up predominantly of women because the menfolk have had to seek work in the cities and only return home for an annual vacation. When wives follow their husbands, children are left with grandparents. Thus, pastors are dealing with severe family problems as a result of abnormal family life.

In addition to normal parish duties, black ministers in the towns are trying to minister in the context of anger, bitterness, frustration, grief, poverty, separated families, school boycotts, and rioting. Police violence increases the number of funerals. The general fear (of police as well as of militants) that pervades these communities prevents parishioners from moving freely about to church activities.

If these ministers are not outspoken against the racial policies of the government or if they seem to be too closely aligned to the white system through their affiliation with multi-racial churches, they are exposed to criticism and even physical danger.

In the white community, there are unique aspects of ministry caused by a high level of stress. This is precipitated, in part, by feelings of guilt, fear, uncertainty about the future, and an overwhelming sense of helplessness.

White businessmen and women carry a heavy burden. Because blacks have traditionally been excluded from managerial roles, many whites who become managers are inexperienced and thus not competent to hold their positions. The resulting stress not only has a negative effect on productivity



Ethan Raath has learned from his experiences that "when Christian love is shown in practical ways, there is still an amazing spirit of goodwill" between blacks and whites despite all the hurt.

and health but spills over into home life.

These unique stressors in the white community seem to be contributing factors to the extremely high rates of coronary disease, alcoholism, divorce, and increase in drug abuse. Research shows that the white South African mortality rate from coronary disease is the highest in the world.

The white South African pastor is also ministering within the context of an ongoing military conflict (both internal and external). Young men are required to complete two years of military service immediately after high school or university, followed by active reserve duty. Thus, prayers are constantly being requested for the "boys on the border," reflecting a constant fear for the lives of sons and husbands. Not only does the pastor have to minister to these fears, but also to the resulting grief when these fears come true.

The pastor must cope with unique marriage problems that arise from the annual call-up for active military reserve duty when young men living as loving fathers and husbands at one moment are being pulled into situations where they have to be prepared to kill, and a few weeks later are expected to resume their normal role in the family.

Many pastors face the added stressor of being called into active military service each year in addition to their normal duties. This sometimes places them in situations where their own moral values are challenged and lives are endangered.

Ministers in the white community who speak out against the apartheid ideology and system often face negative reactions from their congregations, fellow ministers, local communities, and sometimes the civil authorities. Those ministers who object to military service either on religious grounds or when it is seen as supporting the apartheid system suffer an added stressor. Opposition to apartheid always carries the threat of detention, which, of course, burdens an entire family.

A Study of Burnout in the Ministry

As part of my D.Th. dissertation on burnout in the ministry, I attempted to measure the stress factors relevant to the South African minister. My research included a survey of ministers in the Presbyterian Church of Southern Africa.

Of the 89 respondents, the test scores revealed an abnormally high statistic of 25 percent who were either experiencing extreme burnout or were in serious danger of burning out. To my surprise, however, ministry in the political and social context of South Africa was not cited as a major source of stress. Of the 14 black ministers responding, only three indicated the political situation, black-white relations, or community unrest as major stressors in their ministry. One white minister saw this as a stressful issue.

The most common stressors identified by the respondents were:

- Lack of commitment and responsiveness by lay leaders and church members in general
- Lack of crisis counseling skills, particularly with marriage problems and the terminally ill (a possible reflection of the low emphasis given to pastoral counseling skills as part of the academic process)

- Conflict within the congregation
- Overwork and time pressure
- Sermon preparation

Why didn't white ministers mention ministry in the social context of South Africa as a source of stress? I can only offer some possible reasons:

- It may be that there is a general lack of awareness as to the exceptionally high level of stress-producing factors unique to the South African social context that affect the lives of those the ministers are serving (and the ministers too).

- A ministry of reconciliation calls for a good deal of emotional fortitude. It may be that for some ministers, it is easier to avoid the issue than to face the pain of criticism, rejection, job insecurity, possible legal consequences, and strain on the family.

The effectiveness of day-to-day ministry can be hampered by a flood of

criticism and this may precipitate a conscious or unconscious decision to avoid addressing contentious social issues.

- Some pastors sincerely believe that social issues do not belong in the pulpit and therefore do not recognize concerns about them to be a significant part of their ministries.

- Exhaustion from past involvement with social issues may be another reason for avoidance. Studies show that intense personal involvement in campaigns for racial change can only be sustained for brief periods without negative emotional consequences (three years for intensive activists). Many ministers are involved in addressing the social issues, but it's possible that some have experienced a significant level of exhaustion and have withdrawn their involvement as an act of emotional self-preservation. I was certainly reaching that point when I returned to the United States in 1985, after six years of ministry in South Africa (although my return was for family reasons).

- The feelings of helplessness experienced by many white ministers may also be causing them to assign a lower priority to social issues on the scale of ministerial concerns.

The Church Is Alive and Well

Lest all this seem discouraging, please be assured that the Church in South Africa is alive and well, keeping abreast of the issues, challenging the violation of human rights, taking the lead in working for practical social change, and experiencing growth as new congregations are being established to the glory of God.

Please pray for your brothers and sisters in South Africa. Find ways to support the education of black ministers where there is a critical shortage and insufficient funds for training those who are on the waiting list.

It is still my desire to work for change in South Africa and I would welcome the opportunity to share my experiences with all who are concerned.

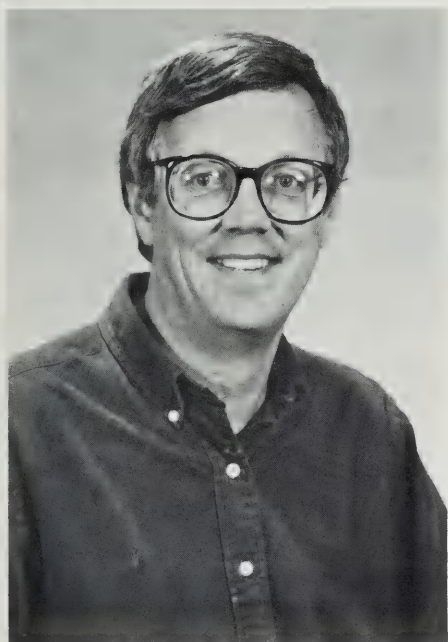
Ethan Raath ('78B) is pastor of the La Fayette Presbyterian Church in La Fayette, Georgia.

Faculty Notes

Diogenes Allen, Stuart Professor of Philosophy, has been presenting series of lectures to adult education classes at churches in New Jersey. At the First Presbyterian Church in Metuchen and in Ewing, he lectured on his book *Love: Christian Romance, Marriage, and Friendship* and for the First Presbyterian Church of Basking Ridge, he spoke on "Temptation." He did another series of lectures on the "Significance of Suffering" at the First Presbyterian Church of Union, New Jersey.

An article by Allen, "Is Philosophy of Religion Enough?", was published by *Theology Today* in October. Allen has been on leave while completing *Apologia A.D. 2000*, a book that will be published by John Knox Press.

Last fall, **Donald Capps**, William Harte Felmeth Professor of Pastoral Theology, presented a paper on "An Allportion Analysis of Augustine" at



Donald Capps

the annual meeting of the Society for the Scientific Study of Religion in Louisville, KY. Capps, who was elected president of the society at the annual meeting, is the author of *Deadly Sins and Saving Virtues*, which was published by Fortress Press last fall.

The Fortress Press has published *A Problem of Preaching*, the Oliver Lectures on preaching given by **Donald Macleod**, Francis Landey Patton

Professor of Preaching and Worship, Emeritus, at the Nazarene Theological Seminary in Kansas City, MO, in 1985. Last summer, Macleod served for the twelfth year as coordinator of and liturgist at the Summer Preaching Services in the chapel of Princeton University.

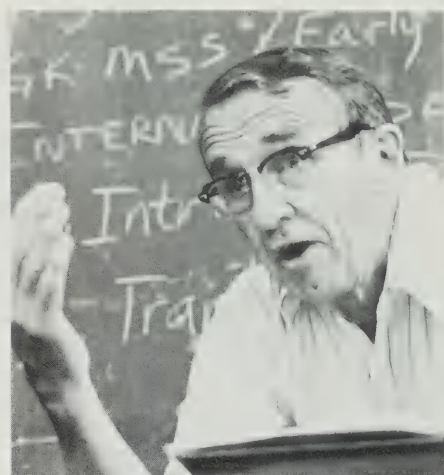
Last fall saw the publication of a new book by **Bruce Metzger**, George L. Collord Professor of New Testament Language and Literature, Emeritus. The book, *The Canon of the New Testament*, published by Oxford University Press, completes a trilogy, the other volumes having focused upon the text and the early versions of the New Testament.

Daniel Migliore, Arthur M. Adams Professor of Systematic Theology, was the Couillard Memorial Lecturer at Moravian Theological Seminary in Bethlehem, PA, in November. His two lectures were entitled "Shared Power: Trinitarian Theology for a Nuclear Age" and "The Image of God and the Interdependence of Life."

Last fall, **Patrick D. Miller, Jr.**, Charles T. Haley Professor of Old Testament Theology, presented two papers. One was to The Pittsburgh Institute for Biblical Theology at Pittsburgh Theological Seminary on "Cosmology and World Order: The Divine Council as Cosmic-Political Symbol." The other was on "Israel as Host to Strangers," which was written for a conference on "Today's Immigrants and Refugees: A Christian Understanding," sponsored by the National Conference of Catholic Bishops' Committee on Migration.

Abingdon Press recently published *A Grammar for Biblical Hebrew* by **C. Leong Seow**, assistant professor of Old Testament. The volume, a textbook for students of biblical Hebrew, takes the student through every book of the Old Testament, explaining grammatical forms in terms of historical developments. Illustrations in the book are taken from the Hebrew Bible as are sentences in the exercises.

"A great experience" was the way **Cullen I K Story**, associate professor of New Testament, emeritus, summed up the intensive three-week course on the book of Isaiah he taught last fall at



Cullen I K Story

the Caribbean School of Theology in Kingston, Jamaica.

Last summer, **Mark Kline Taylor**, assistant professor of theology, traveled in Guatemala, studying Spanish and the cultural and political dynamics of the churches there. He was particularly interested in the growth of Presbyterian churches among the Mam and Cakchiquel Amerindians of Guatemala's western highlands.

Taylor is currently in his second year of serving as coordinator of "CONVERSATIONS: A Theological



Mark Kline Taylor

Project in Hermeneutics and Cultural Contexts" at the Seminary. This year, he is co-directing a conference to be held in Princeton that focuses on Afro-American women's lives and literature and their implications for interpreting biblical texts.

Taylor's book *Paul Tillich: Theologian of the Boundaries* was published by Collins Press in the fall.

Class Notes

1929

Michael Fesenko (B) became a Ph.D. student at the University of Toronto this fall. He has previously studied at a number of schools, including a technical college in Czechoslovakia, and theological schools in Canada and the U.S., including Princeton. Fesenko, a native of the Ukraine who served as a volunteer in the Kuban Cossak (White Russian) Army, came to the States in 1925. He was ordained by Newark Presbytery in 1929 and went on to serve as pastor to a Ukrainian Presbyterian church in Toronto from 1929 to 1976, when he retired. On December 1st, he celebrated his 87th birthday.

1940

Donald C. Kerr (B) is a chaplain in Sarasota, FL; pastoral associate at the First Presbyterian Church of Sarasota; and grandfather of six granddaughters.

Donald K. Theobald (B), who lives in Cape May Point, NJ, has been elected president of the New Jersey chapter of Presbyterian and Reformed Renewal Ministries.

1944

"By this time in my life, I know what's good and what isn't," says **William A. Dunlap** (B), age 70, explaining how he

got straight A's in the D.Min. program that he completed last year at Bethany Theological Seminary and Bible College at Dothan, AL, which awarded him the degree summa cum laude. Dunlap, who is presently associate pastor at the First Presbyterian Church in Wenatchee, WA, completed his doctoral work through an off-campus study program while working part time at the Wenatchee church. For many years, he was involved with the "revival evangelism" ministry of the late Dr. J. Edwin Orr and Corrie Ten Boom in Europe, Asia, South America, Africa, New Zealand, and Australia. He has been a preaching missionary for the U.S. Armed Forces in Europe and was the teacher-evangelist for the Presbyterian Church of Australia.

1949

Suffering: Its Meaning and Ministry, written by **James G. Emerson** (B) and published by Abingdon Press, has been selected as Book of the Year for 1987 by the Academy of Parish Clergy, Inc. Emerson is pastor of Calvary Presbyterian Church in San Francisco.

Shirley H. Hamme (E) has received the Honorary Life Membership of the Women of the Church of White Memorial Church in Raleigh, NC. Hamme is a piano teacher.

1951

Alfred J. Gerdell, Jr. (B), retired in February 1987 from Pratt Presbyterian Church in Pratt, KS, and is now serving as stated clerk for the Presbytery of Southern Kansas.

J. Bruce Melton (b) is now pastor of Arcadia Avenue Presbyterian Church in Peoria, IL. He had been pastor of the First Presbyterian Church in Peoria.

1952

This past fall, **Frederick A. Schutz** (B), who serves on the staff of Abington Presbyterian Church in Abington, PA, in a ministry to older adults, exchanged ministerial responsibilities with the pastor of the Ballygowan Presbyterian Church in County Down, Northern Ireland.

"Ballygowan Church has 2,400

members and no assistant pastors!" notes Schutz. The senior pastor of the Abington Church is **Robert M. Hoag** ('57B).

1953

In May, **Robert D. Argie** (b) began a two-year term as pastor of the Yakutat Presbyterian Church in Yakutat, AK.

1954

John E. Huegel (B, '57M), appointed to a new term of service in Mexico by the Division of Overseas Ministries of the Christian Church (Disciples of Christ), is now director of a program of theological education for the Association of Christian Churches of Mexico. The primary goals of this program are 1) to provide a center for theological reflection where young people can initiate their theological studies and where pastors can continue their studies, and 2) to provide qualified, committed church members who wish to prepare for ministry the opportunity to study in extension centers located in various churches.

This past June, **James E. Latham** (B) became executive director of Copeland Oaks-Crandall Medical Center in Sebring, OH, a Methodist retirement community. He had previously served as executive director of Park Vista Retirement Community in Youngstown, OH.

Wayne W. Witte (D) is retired and lives in Clinton, IA, where he serves as guest preacher in churches of a wide variety of denominations. During most of 1986, he was in Hawaii with his son, Jason. They attended the Crossroads program at Pacific and Asia Christian University. Witte was interim pastor at the Waikoloa Community Church in Waikoloa, HI, and he spoke at various churches and clubs.

1955

Last April, **James M. MacKellar** (B) became stated clerk of the Presbytery of Northern New England and continues as stated clerk of the Synod of the Northeast.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M	M
D.Min	P
Th.D	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

1957

Last May, Lancaster Theological Seminary awarded the D.Min. degree to **William J. Doorly** (M). In his dissertation, "Preaching From the Book of Amos to Address Problems of Economic Injustice," Doorly explains that he "re-examines the Book of Amos . . . in the light of recent Old Testament scholarship which claims that Israel came into existence around 1250 B.C.E. in the Highlands as a federation of heterogeneous groups of [culturally] marginal people. . . ." This sociological approach to an understanding of life in pre-monarchical Israel, says the author, "employs a stripping away of idealistic folklore and stereotype . . . to read between the lines. . . to discover real persons participating in real relationships." Doorly lives in Collegeville, PA.

1958

Last September, **Frederick V. Mills, Sr.** (M), professor of history at LaGrange College in LaGrange, GA, received a two-year appointment as professor of the Flora Glenn Candler Chair at the liberal arts college.

Mills, an ordained minister of the Southern New Jersey Annual Conference of the United Methodist Church, joined the faculty at LaGrange College in 1967. In addition to his degree from Princeton, he holds a theology degree from Temple University in Philadelphia, and both master's and doctoral degrees in history from the University of Pennsylvania in Philadelphia. He is the author of "Bishops by Ballot, An Eighteenth Century Ecclesiastical Revolution," which won the 1975 Frank S. and Elizabeth D. Brewer Prize, a prestigious award given by the American Society of Church History.

1960

Are you interested in producing a film? Do you need advice on what to do with your film idea? You may want to get in touch with **George A. Rowland** (b) who, with his film editor/director partner David McKenna, formed CableScreen Productions, Inc., early in 1987. "I'm the script guy, the ideas guy,"



George A. Rowland (left) and David McKenna

says Rowland. "McKenna [who has 20-plus years' film experience] is the production chief."

McKenna in Manhattan and Rowland in Park Ridge, NJ, are currently looking for clients for whom they can develop film ideas. They're interested in working on films intended for either industrial or general audiences, and for commercial as well as cable television markets.

Before entering this partnership, Rowland had been in the publishing business for 28 years, primarily as a book editor. Currently, he's working on film ideas that include a series of half-hour, Hitchcock-style tales; an action-adventure "sitcom"; and, not too surprisingly, a musical comedy about the book publishing business.

Although CableScreen can offer the highest available return on investment, Rowland maintains that "we're not in this just for the money, we're out to make good things." He invites inquiries about his company and offers to advise those with ideas for film projects. He feels that his 10 years of pre-ministerial study and work may prove to be of considerable value to film-minded Seminary alumni/ae.

You can contact Rowland and/or his partner via CableScreen at P.O. Box 69, Park Ridge, NJ 07656. Please, only letters; no résumés, scripts, photos.

1961

UMI Research Press (MI) has published *The Calov Bible of J.S. Bach*, edited by **Howard H. Cox** (D). The book contains 286 photos of the composer's copy of the Calov Bible (published in the 17th century by Abraham Calov), Bach's comments on the book (including translations), and commentaries by Calov.

1964

Georgine G. Caldwell (E) is back in Taipei, Taiwan, where she is a professor at Taiwan Theological College. She recently spent a year in Canada serving the Board of World Mission of the Presbyterian Church in Canada by visiting churches and telling congregations about the Presbyterian Church in Taiwan and of the work of Taiwan Theological College.

E. Lloyd Evans (B) writes from San Juan Capistrano, CA, that he is division dean of social sciences at Saddleback College in Mission Viejo, CA.

1965

Leola Cooper (b) continues in her position as a casework specialist in the child abuse division of Children's Protective Services for Contra Costa County, CA.

In April, **David T. Tomlinson** (B, '67M) was elected executive for the Synod of the Rocky Mountains, where for the past seven years he has served as associate synod executive for the Presbyteries of Boulder and Wyoming. He has served pastorates in Maryland, Nevada, and New Jersey, and has held positions on the staff of Princeton Seminary as assistant dean of field education, director of the Urban Ministries Project, and director of admissions.

1966

Union Theological Seminary in New York has awarded a full scholarship to **Robert K. Bohm** (B), who is pursuing Ph.D. studies in early church history. In January 1987, Bohm led a study tour to Rome, Naples, and Pompeii; he plans to lead a similar group to Greece in April 1988.

1967

"Do you have hope? Real hope? Abiding hope? Eternal hope? Take away hope and we will weaken, we will die. . . . God offers that kind of hope to you," says **Roger C. Palms** (m), author of *Bible Readings on Hope*, published by Augsburg Publishing House in Minneapolis, MN. In this book, Palms highlights many signs and promises of hope in the Bible to encourage readers in their daily tasks.

Ordained to the American Baptist ministry, Palms has been editor since 1976 of *Decision* magazine, one of the most widely distributed Christian magazines in the world. He has written 10 books — including *Living on the Mountain*, *The Jesus Kids*, *The Christian and the Occult* — and broadcasts his syndicated "Something For You" radio messages nationwide. He lives with his wife, Andrea, and their two children in Bloomington, IL.

1968

Following eight years as dean of Eastern Baptist Theological Seminary in Lancaster, Philadelphia, **Manfred T. Brauch** (M) has returned to full-time teaching at the school, where he is professor of biblical theology.

"We are convinced that we have not settled for less than the best that our search produced and we have heard from candidates from all over this nation as well as from abroad," said the chairman of the pastor nominating committee of the First Presbyterian Church at Red Bank (NJ) of their call to **Thomas T. Crenshaw** (B), who was recently installed as pastor.

Harper & Row has published *Worship Vessels: Resources for Renewal* by **F. Russell Mitman** (M). Mitman has been pastor of the First United Church of Christ in Carlisle, PA, since 1972 and has served as adjunct professor of worship and preaching at Lancaster Theological Seminary in Pennsylvania.

1969

"I'm not really hooked on slot machines, but once a year I stop at Las Vegas on the way to visit my children in La Jolla," says **Eldred Johnston** (M) in an article he wrote for a February edition of the *La Jolla [CA] Light*. An Episcopal priest in Columbus, OH, Johnston admits to nervousness about writing the story "for fear I'll come out looking like a via media between Mother Teresa and Al Capone" and proceeds to describe how a country-western tune he heard while at a casino reminded him of his faith in Jesus. "I can celebrate His power where I am: in a pew, at home or in a casino," says Johnston, who adds two notes at the conclusion of his piece: "1) I never wear my priest's collar in a casino, and 2) I never petition for divine intercession to manipulate the gears of the slot machines. (After all, my faith has some limitations!)"

Although he retired in 1983, **Mac C. Wells** (B, '70M) is active in a number of church-related activities. He's parish associate at the Second Presbyterian Church of Indianapolis (IN), Protestant chaplain at a retirement community, and moderator of the candidates committee of the Presbytery of Whitewater Valley.

1970

Shozo Fujita (D), who teaches religion at Iona College in New Rochelle, NY, was promoted in 1986 to full professor

and served during 1987 as chairperson of the college's Religious Studies Department.

This summer, Congressman **William H. Gray III** (M) delivered the commencement address to the graduating class of the Hahnemann University School of Medicine and Graduate School in Philadelphia and was awarded an honorary Doctor of Humane Letters degree from the school.

Chairman of the House Budget Committee, Gray is in his fifth term in Congress, representing Pennsylvania's second Congressional district and in his second term as Budget Committee chairman. In addition, he serves on the Committee on Appropriations — where he is a member of the Subcommittee on Transportation and the Subcommittee on Foreign Operations — and on the District of Columbia Committee. Gray also sits on the influential Democratic Steering and Policy Committee, and is an at-large member of the Democratic Whip Organization, which organizes party efforts in the House. He has served as vice chairman of the Congressional Black Caucus as well.

Since 1972, Gray has been senior minister at Bright Hope Baptist Church in North Philadelphia.

1971

Dwight R. Blackstock (B) has been co-pastor of the Grace Presbyterian Church in Littleton, CO, since August 1987. He was previously pastor of White Mountain Presbyterian Church in Rock Springs, WY.

Paul R. Debenport (B) received an honorary doctorate from the University of the Ozarks in May 1987. He is pastor of the First Presbyterian Church of Fayetteville (AR).

The January 28, 1987, issue of *The Christian Century* contained a poem about Soren Kierkegaard written by **John L. Glosser** (B), pastor of Bethany Park Christian Church in Rantoul, IL.

Randolph T. Riggs (B), pastor of Grace Presbyterian Church in Jenkintown, PA, has been awarded the Doctor of Ministry degree from San

Francisco Theological Seminary, where he wrote a dissertation titled "Preparing Couples for Marriage as Covenant Commitment: A Program of Professional Lay Cooperation." Riggs began his D.Min. studies at San Francisco Seminary while he was associate pastor of a church in Portland, OR.

In September, 18 individuals, including **Charles A. Swan** (M), began a clinical pastoral education program of 11 months in Smiths Falls, Ontario, that was sponsored by the government of Ontario and by denominations. Swan, who is receiving support from the United Church of Canada, had just completed a similar, though briefer, program at a 1,100-bed teaching hospital in Calgary, Alberta.

1972

Last year, **David T. Abalos** (D), a professor at Seton Hall University in South Orange, NJ, was named Professor of the Year in New Jersey by the Council for Advancement and Support of Education (CASE), a national higher education association.

Abalos told a reporter for the *New Jersey Star Ledger* that "when the teacher stresses academic material at

the expense of helping each student understand themselves better so they can express their own individualism, the students will go through life carrying their secrets with them. They never will be able to present themselves as they really are for fear of being criticized or misunderstood."

In our classrooms and society as a whole, he says, we need to develop one-to-one, caring relationships "so that there can be a transformation for the better." He asks his students to write about their own lives and he gets to know them. Sometimes their stories are startling. He tells of one new student who left his classroom suddenly without explanation. "Later, when I got to know her," he relates, "I learned that she had seen her mother shot in the face the week before starting class."

A Detroit-born Mexican-American, Abalos has taught in the Religious Studies and Sociology departments at Seton Hall since 1966. He has published two books, *Latinos in the United States: The Sacred and the Political* and *Chicanos in the United States*, and is active in Seton Hall's Center for College Teaching, a project dedicated to improving undergraduate instruction.

Abalos lives with his wife and three children in South Orange, where he relaxes by riding a bike, jogging, and reading novels.

When **Alan Blatecky** (B, '73M) was a student at Princeton, his original intent was to pursue a career in the ministry using modern telecommunications technologies, such as film and video, to help him proclaim the Word. After he completed his studies, he stayed and worked for three years in the Speech Department as a media specialist. "Alan is very gifted," recalls Hugh T. Kerr, Princeton's Benjamin B. Warfield Professor of Systematic Theology, Emeritus, who worked with Blatecky on a multi-media presentation that celebrated the 1976 American Bicentennial and was shown at a meeting of the American Association of Religions.

As things turned out, Blatecky has not pursued a ministerial career, but is still very much involved with telecommunications — his "work and avocation" — as director of university programs and director of the communications system at Microelectronics Center of North Carolina (MCNC) in Research Triangle Park, NC. He was hired by MCNC in 1982 to design and build a communications system for their participating institutions (Duke University, North Carolina A&T State University, North Carolina State University, University of North Carolina at Chapel Hill, University of North Carolina at Charlotte, and the Research Triangle Institute). The system has been operational since 1985. "It is a unique resource in the nation," says Blatecky. "There is no comparable network in the country. . . . The two-way video channels provide for live face-to-face communications for seminars, conferences, teleclasses and other meetings. The data network interconnects computers, machines, research tools and laboratories across the research and university community for real-time research and access. . . . We're on the cutting edge of a new era of telecommunications; this network is an incredible research tool. . . . MCNC [has], in effect, created a super research university."

MCNC is a nonprofit corporation established to develop national lead-



David T. Abalos (center) with **Dr. Edward T. Hollander**, chancellor of higher education in New Jersey (left), and New Jersey's Governor **Thomas H. Kean**

ership in the area of high technology and microelectronics. Specifically, their program and industrial-type research center are designed, says Blatecky, to speed the transfer of information and technology from the research community to high-technology industry.



Alan Blatecky

Blatecky, who lives in Raleigh, NC, earned his MBA from Duke University last October. He's a member of the session of White Memorial Presbyterian Church in Raleigh, where he is also coordinator of adult education and teaches an adult course entitled Theological Forum.

Paul Theophilus (M), who had been busy working with the multi-ministries of NACOCE, has been back in the teaching ministry since the fall, when he joined the staff of The Alliance Theological Seminary in Nyack, NY, as assistant director of their Master of Divinity program in North America Chinese Bi-cultural and Pastoral Ministries. The program is important, explains a brochure from the school, because ministers in North America who serve Chinese congregations need to appreciate that overseas-born Chinese and American-born Chinese have different needs and concerns. Failure of American-born Chinese ministers to understand these differences has caused many to give up their ministries. While many have graduated from seminaries in recent years, only about three percent remain in ministry, ac-

cording to the Alliance Seminary.

Ministry, Leadership, Pulpit Digest, and The Denver Post are some of the publications that have in the past year run columns written by **Jack R. Van Ens** (B, '76M), pastor of Arvada [CO] United Presbyterian Church. The columns, such as "Window on the World" and "Upbeat," interpret trends in the non-church community from a Christian perspective.

1973

"We have received a warm and genuine gift of 'northern hospitality,'" says **Dale G. Tremper** (B), who has been appointed pastor to two small UMC churches in Spokane, WA, one located in a rural, scenic orchard community and the other in a suburban area. Tremper had earlier served in urban ministry in Chicago for 10 years followed by a position as associate pastor of a huge, rapidly growing suburban UMC church in Little Rock, AK.

G. Kenneth West (B) has written a text for parents entitled *Parenting Without Guilt: The Predictable and Situational Misbehaviors of Childhood*, published in 1986 by Charles C. Thomas. West, professor of education and human development at Lynchburg College in Lynchburg, VA, also writes a



Paul Theophilus

column called "Family Focus" for a local newspaper.

Yoshiaki Jonathan Yui (M) is teaching at Tokyo Christian Seminary and is pastor of Nagatsuta Christ Church. His wife, Fumiko, is superintendent of and teacher at the church's Sunday school.

1974

Following seven years in a pastorate in Northern Ireland and four years lecturing and broadcasting in the Solomon Islands, **John A. Patton** (M) has been appointed head of Menzies College at La Trobe University in Melbourne, Australia.

1975

Edward J. Calhoun, Sr. (b), is a computer programmer analyst with the U.S. Department of Commerce and is assigned to the National Telecommunications and Information Administration in Annapolis, MD. He has been employed by the federal government since 1978, first with the Department of the Army and then with the Department of the Navy before accepting his current position in 1985. He is also a chief warrant officer data processing technician in the U.S. Army Reserve. He recently received a second bachelor's degree in general business from the College Degrees Program of the University of the State of New York. A resident of Arnold, MD, Calhoun and his wife, Kate, he reports, are "involved in the marriage encounter movement as circle coordinators for small group meetings."

1977

Imre A. Bertalan (B) has been associate pastor of the Allen Park (IL) Hungarian Reformed Church since October 1986. He had been pastor of Calvin United Church of Christ in Toledo, OH, since 1979.

In the spring of 1987, **Gary S. Eller** (B) received his Ph.D. in religion and personality from Vanderbilt University. Eller is senior minister of Whitehaven Presbyterian Church in Memphis, TN.

In July, **David M. Hughes** (B) took part in a peacemaking dialogue, held in both East and West Germany, between East and West German Baptists. Hughes is senior pastor of the First Baptist Church of Elkin, NC.

E. Elizabeth Johnson (B, '87D) earned her Ph.D. in New Testament from Princeton in June and is teaching New Testament at New Brunswick (NJ) Theological Seminary, where she is assistant professor.

Jackson A. Malewo (M, '84D) has returned to his native Tanzania where he teaches pastoral theology at the Lutheran Seminary in Makumira.

1978

Last summer, **Ronald H. Cram** (E, '85D), associate professor of Christian education at Presbyterian School of Christian Education in Richmond, VA, began research made possible by a \$4,000 grant from the Association of Theological Schools in the United States and Canada. His project is titled "Experiential Learning and the Formation of Character: Implications for Theological Education."

Cram has been on the school's faculty since August 1985 and teaches courses in religious education theory, the history of American religious education in the 20th century, cultural pluralism, and curriculum theory. The school is the only one of the 11 theological schools in the PC(U.S.A.) dedicated solely to preparing men and women for the educational ministry of the Church.

How I got through high school and college I don't know because I basically played [music] seven days a week,"

Robert C. Davis (B, '84M) told an interviewer for an Atlantic City, NJ, newspaper this summer. Davis, who is pastor of Greenwich Presbyterian Church in Bridgeton, NJ, was profiled in a story that describes a passion for music that dominated his life during these years, when he would spend up to four hours a day playing rock, jazz, and classical music. But his life took a turn. "You either give yourself totally to the music or you don't do it," he says. "I wanted to be able to express more parts of me than music." Although Davis is "fascinated with musical instruments

of any sort," he got rid of his collection when he enrolled at Princeton. But he kept his 12-string guitar, which had been his constant companion at coffeehouses, theaters, and churches in his native Tucson, AZ. Today, he plays music only occasionally — at church functions.

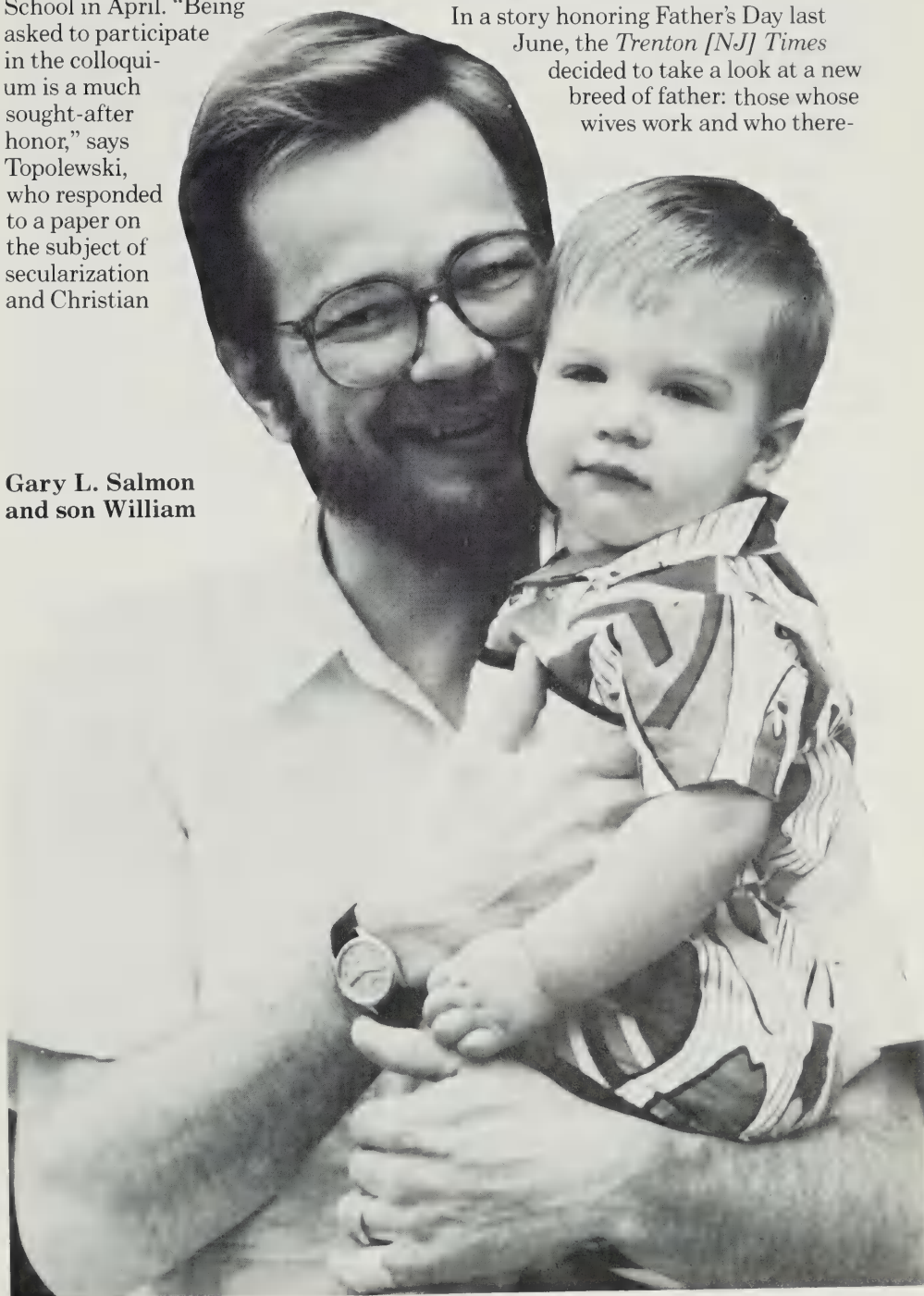
A Ph.D. student at Drew University, **Nancy Topolewski** (B) was a respondent to a paper presented at a colloquium held at the Graduate School in April. "Being asked to participate in the colloquium is a much sought-after honor," says Topolewski, who responded to a paper on the subject of secularization and Christian

belief in Victorian England. Previously employed by the Wyoming Conference of the United Methodist Church, she served from March 1986 to May 1987 as pastor to the Windsor Presbyterian Church in Windsor, NY, and this past summer traveled with her husband to England, where she did research for her dissertation at Oxford University.

1979

In a story honoring Father's Day last June, the *Trenton [NJ] Times* decided to take a look at a new breed of father: those whose wives work and who there-

**Gary L. Salmon
and son William**



fore share a greater amount of child-rearing responsibilities than fathers in traditional one-career families. So they talked with **Gary L. Salmon** (B), pastor of the Advent Lutheran Church in Trenton, NJ, whose wife, **Katherine G. Killebrew** ('82B), is associate minister at Trinity Presbyterian Church in Cherry Hill, NJ. Their son, William, had been born the day before the previous Father's Day.

"We're a two-career couple, and maybe in a way that makes us what you might call the 'new traditionalists'," says Salmon. "Most couples are working couples. It means the whole notion of one provider and one caretaker is baloney."

Salmon has become very skilled at parenting, from changing diapers to telling the difference between "a hungry cry" or just restlessness. Having learned to give up some of his pride in being independent, he has found it easier to accept help taking care of William. And parenting has led him to more cosmic concerns; he wonders, for instance, "Will I be able to provide the freedom [William] needs and yet still draw lines?"

"Will's teaching me lessons all the time," reflected Salmon, "and he doesn't have to be able to talk to do that. . . . I know that when I'm a good father, I'm a better man."

In September, Salmon's parenting took on a new intensity, when Kate gave birth to their second child, their son Brett.

The editors of *Alumni/ae News* (and of our sister publication *The Princeton Spire*) would like to know about Princeton alumni/ae in more detail. If you have an idea for an article about an interesting or unusual ministry or an experience you think our readers would enjoy, let us know. Send your ideas to: Nathaniel Hartshorne, *Alumni/ae News*, Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803

1980

Jerry L. Walls (B) now lives in Kentucky, where he is assistant professor of philosophy of religion at Asbury Theological Seminary. He is completing his Ph.D. in philosophy at the University of Notre Dame and last fall, Good News Books published his book *The Problem of Pluralism: Recovering United Methodist Identity*.

1982

Assisted by a grant from the American Council of Learned Societies, **Elsie A. McKee** (D) spent 1986-7 in Geneva on sabbatical and leave from Andover Newton Theological School in Newton Centre, MA, where she is assistant professor of church history. During this period, she wrote a book that will be published this year in Geneva by Librairie Droz: *Elders and the Plural Ministry: The Role of Exegetical History in Illuminating John Calvin's Theology*. In April, *Calvin Theological Journal* will publish an article McKee presented in 1986 at the International Congress for Calvin Research: "John Calvin's Exegesis of Rom. 12:8: Social, Accidental, or Theological?"

1983

Dale H. Crouthamel (M) is assistant professor of pastoral theology at Reformed Episcopal Seminary in Philadelphia.

Last May, the University of Texas Health Science Center at San Antonio awarded an M.D. degree to **Andrew Lee Walsh III** (M), who is currently in an ophthalmology residency at W.K. Kellogg Eye Center in Ann Arbor, MI.

1984

Continuing his Ph.D. studies in theology and communication theory at Northwestern University, **Wesley D. Avram** (B) is interim director of the school's University Christian Ministry and serves the Chicago Presbytery as consultant for Presbyterian men. He recently returned from a conference at the University of Toronto, where he led a workshop on "Semiotics and Theology."

1985

Stephen M. Berry (B) was ordained and installed as pastor of Uniontown Lutheran Parish in Uniontown, MD, in August 1986.

William Patrick Brown (B) is a doctoral student in Old Testament studies at Emory University, having previously returned from two years of study at Tübingen University in Germany.

Christine S. Paules (B) has been named to the board of directors of the Somerset County (NJ) Unit of the Association for Retarded Citizens. Paules is associate pastor of the Presbyterian Church of Pluckemin in Pluckemin, NJ.

1986

"This is my ministry at the moment," says **James E. Goodenberger** (B), who directs a Medicare Information Service for New Jersey's elderly. It's a place that people can turn to with questions on governmental health benefits, he says. The group answers inquiries that range from how new national health laws affect individuals to procedures on filing claims. "Every day, we counsel dozens of persons in financial crises," says Goodenberger. "We're making an enormous difference to a lot of people." Goodenberger, who also serves part-time as assistant to the pastor of Six-Mile Run Reformed Church in Franklin Park, NJ, is "still looking for a call to the Church."

1987

Both a minister and a registered nurse, **Raylene Stevenson Willcox** (B) has been appointed chaplain of Newton Memorial Hospital in Newton, NJ.

Have you moved recently? Do you have a new address? If so, please send your new address along with your previous one to: Alumni/ae Office, Princeton Theological Seminary, CN821, Princeton, NJ 08542-0803. This will help us keep sending you the *Alumni/ae News* and other important Seminary materials.

Obituaries

John Schuyler Linen, trustee emeritus of the Seminary, died November 20, 1987, at his home in Lake Wales, FL. He was 93 years old.

A retired banker, Mr. Linen began his career in 1918 with the New York firm of Harris Forbes and Co. He remained with the institution when it became Chase Harris Forbes Corporation in 1930, then Chase National Bank, and later, in 1955, the Chase Manhattan Bank. When he retired from the company in 1958, he was chairman of the municipal bond department as well as a vice president.

From 1960 to 1962, he served as president of the First National Bank of West Orange (NJ).

Mr. Linen joined the Seminary's Board of Trustees in 1949 and served in this position until 1969, when he became an emeritus trustee.

Born in Pompton Lakes, NJ, he attended the University of Wisconsin and the Wharton School of Business in Philadelphia. He lived in West Orange and Mendham (both in New Jersey) for most of his life until moving to Florida in 1975.

Mr. Linen is survived by four daughters, 15 grandchildren, and four great-grandchildren.

Harold Samuel Laird, 1917B

Mr. Laird, a Presbyterian pastor in Maryland, Pennsylvania, New Jersey, and Delaware, died on August 25, 1987, at his residence in Quarryville, PA. He was 96.

Mr. Laird, who was born in New Castle, PA, studied at Lafayette College (PA). Following his ordination in 1917, he answered a call to the Arlington Presbyterian Church in Baltimore, MD. Between 1919 and 1936, he served

as pastor to congregations in Philadelphia and Lewiston (PA), and Collingswood (NJ) and Wilmington (DE), before becoming pastor of the First Independent Church (now Faith Presbyterian Church) of Wilmington, which he helped found. He remained in this position until he retired in 1956.

Mr. Laird was a founding trustee of Westminster Theological Seminary in Philadelphia and was founder and part-time instructor at Faith Theological Seminary (PA). He served for several years as president of the Independent Board of Presbyterian Foreign Mission and in 1965, he was a moderator of the General Synod of the Reformed Presbyterian Church.

He is survived by his wife, Betty; two sons; six grandchildren; and two great-grandchildren.

Clinton Herbert Loehlin, 1923B

Dr. Loehlin, a scholar on Sikhism and a Presbyterian missionary in Punjab, India, died August 27, 1987, in Duarte, CA. He was 90 years old.

After serving in Europe with the marines during World War I, the Brooklyn, NY, native returned to the U.S. to earn his B.A. degree at the University of Minnesota. His missionary career began in 1923, when he travelled to Punjab, India. During this trip, he met his future wife, Eunice, who was to serve with him as a missionary in Punjab for more than 45 years.

From 1957 to 1968, Dr. Loehlin served at Baring Union Christian College in Batala, Punjab, where he was an administrator and teacher. During these years, he also continued his research and writing. One of his numerous publications included the translation of the Panjabi Bible.

Dr. Loehlin earned his master's degree in psychology from Princeton University and his Ph.D. from Hartford (CT) Seminary.

He is survived by two sons, three daughters, a sister, and 11 grandchildren.

John Lloyd Evans, 1924B

Mr. Evans, pastor of the Nelsonville (OH) Presbyterian Church for 55 years until his retirement, died September 17, 1987, in Nelsonville. He was 88 years old.

Mr. Evans, who was born in Scott, OH, was installed as pastor of the Nelsonville church in 1924, following his graduation from the College of Wooster (OH) and Princeton Seminary.

He was active in the development of ecumenical ministries in southwestern Ohio, including vacation Bible schools and health centers for the Synod of Ohio. During the Great Depression, he saved many jobs in the Nelsonville area by taking over the management and sales of the local brick company and by serving as volunteer superintendent of schools. He was also one of the leaders in the building of the town's hospital.

In recognition of his community service, Mr. Evans was awarded the honorary Doctor of Applied Public Service degree in 1972 from the Hocking Technical College in Nelsonville.

He is survived by his wife, Elizabeth; a son; two grandchildren; one great grandchild; a brother; and a nephew.

Paul Joseph Leavens, 1924B

Mr. Leavens, a Presbyterian minister who served as a missionary in Mexico and Central America, died on October 19, 1987, in his home town of Santa Paula, CA. He was 90 years old.

Born in Knoxville, TN, Mr. Leavens spent his early years in Santa Paula and attended Occidental College (CA) and Princeton University as well as Princeton Seminary. Following his ordination in 1924 by the Presbytery of Santa Barbara (CA), he served in Mexico as a missionary. In 1928, he returned to Santa Paula, where he was active in business, ranching, and the U.S. Naval Reserve and Sea Scouts. During the 1930s, he was in charge of Civil Conservation Corps camps in Arizona and New Mexico.

Before World War II, Mr. Leavens returned to active Navy duty in Florida and later served in the South Pacific. He retired with the rank of captain in the USNR in 1945.

Sharing an interest in missions, Mr. Leavens and his wife, Anne, traveled extensively in Europe, Asia, and Latin America, and served as Volunteers in Mission (for the Presbyterian

Church) in Yucatan, Mexico, and Costa Rica.

Robert Milton Anderson, 1931B

Mr. Anderson, a Methodist minister who served the Eastern Pennsylvania Conference for more than 50 years, died November 21, 1987, at age 84.

Born in Bridgeboro, NJ, Mr. Anderson studied at Asbury College (KY) and at Asbury Theological Seminary (KY) before entering Princeton. He was ordained in 1931 by the Methodist Episcopal Church and served as pastor to 10 churches in Pennsylvania (including six in Philadelphia) and was also a chaplain at Lankenau Hospital in Philadelphia. At the time of his death, Mr. Anderson was associate pastor at the Arch Street United Methodist Church in Philadelphia.

He is survived by his wife, Margaret; three sons; a sister; six grandchildren; and three great-grandchildren.

Robert Lennox, 1937B

Mr. Lennox, a Presbyterian minister who spent most of his career as an educator in Canada, died on December 1, 1987, in Toronto, Ontario, Canada. He was 80 years old.

Born in Scotland, he was educated at McGill University in Montreal, where he received both an undergraduate and master's degree. After his graduation from Princeton, Mr. Lennox was ordained by New Brunswick Presbytery and served his first pastorate in New Jersey. In 1943, he became assistant professor of Old Testament at Temple School of Theology in Philadelphia and later joined the faculty of Presbyterian College in Montreal, where he also served as principal from 1948 to 1969. In later years, he taught at Knox College (Toronto).

In 1960, he was elected moderator of the General Assembly of the Presbyterian Church in Canada.

Mr. Lennox received honorary degrees from Knox College and McMaster University (Ontario).

He is survived by his wife, Gwendolyn, and two daughters.

Georges A. Barrois, 1942M, '45D

Dr. Barrois, professor emeritus at Princeton and the author of numerous books on archaeology and theology,

died on August 27, 1987, in Princeton, NJ. He was 89 years old.

Born in Charleville, France, Dr. Barrois served in the French Army from 1919 to 1920. He received an S.T. D. degree from the Theological College of the Province of France, O.P., and a degree of Prolyta in Sacra Scriptura from the Pontifical Biblical Institute of Rome before earning his degrees from Princeton Seminary.

From 1927 to 1935, he served as professor of archeology at the Ecole Biblique et Archéologique Française in Jerusalem and from 1935 to 1939, as professor at the Theological College of the Province of France, O.P. He taught at The Catholic University of America before coming to Princeton in 1947 as an assistant professor. In 1950, he was promoted to associate professor and in 1960, he was appointed professor of the history and theology of the medieval church, a position he held until his retirement in 1968.

Ordained a priest in the Dominican Order in 1923, Dr. Barrois entered the Presbyterian ministry in 1942 and served for three years as minister of The French Protestant Church of Washington, D.C. Following his retirement from Princeton Seminary, he joined the Russian Orthodox Church and in 1969, became visiting professor at St. Vladimir's Orthodox Theological Seminary in Crestwood, NY.

His published works include *Précis d'Archéologie Biblique*, which he wrote, and *Supplementa Calviniana* (Vol. II), which he edited.

Dr. Barrois' first wife, Vicken, died in 1950. He is survived by his second wife, Augusta; a son; and a daughter.

Scott Turner Ritenour, 1943B

Mr. Ritenour, a retired Presbyterian minister whose career included service to the Church and to numerous social agencies, died September 25, 1987, at Sunlawn Nursing Home in Hightstown, NJ. He was 73.

The Ohio-born Mr. Ritenour earned his undergraduate degree at Ohio Wesleyan University in 1935. In 1943, he was ordained by the Presbytery of Erie and during the next six years, served as pastor to churches

in Erie, PA; and Dayton, OH. For several years, he was the curriculum promotion director for the Presbyterian Board of Education in Philadelphia and later, the director of church planning and architecture for the National Council of Churches in New York City. In later years, he was a consultant to religious, professional, and educational organizations in New York City and Princeton, NJ. He retired in 1977.

During his tenure with the National Council, Mr. Ritenour directed the Commission on Art and Architecture, a creative, ecumenical program that earned an international reputation. He enlisted the support of outstanding architects as well as of theologians such as Paul Tillich. Recognized as a leading authority on church architecture, his seminars attracted wide attention.

Mr. Ritenour is survived by his wife, Louise; a daughter; a son; two stepdaughters; and several grandchildren.

William James McKeefery, Jr., 1945B

Dr. McKeefery, former president of William Paterson College in Wayne, NJ, died on July 30, 1987, at his home in Cranbury, NJ. He was 68 years old.

A native of Philadelphia, he earned his undergraduate degree from the University of Pennsylvania and a Ph.D. from Columbia University, in addition to his degree from Princeton Seminary. While a student at the Seminary, he taught electrical engineering at Princeton University.

He was dean of the faculty and assistant professor at Alma College (Alma, MI), vice president of Washburn University (Topeka, KS), dean of academic affairs of Southern Illinois University (Carbondale, IL), and executive vice president of Virginia Polytechnic Institute and State University (Blacksburg, VA). In 1973, he was named president of William Paterson College and served in this position until 1976, when he became professor of philosophy. From 1983 to 1986, he was the department chairman.

A consultant to 60 colleges, Dr. McKeefery was the author of numerous articles and three books, including *Parameters of Learning*, published by

Southern Illinois University Press in 1970.

Mr. McKeefery is survived by his wife, Ruth; a sister; two daughters; a son; and six grandchildren.

Douglas Benjamin Klusmeyer, 1955M

Mr. Klusmeyer, a Presbyterian minister to churches in three states, died on May 31, 1987, at age 58.

Born in Denver, CO, he studied at Oklahoma City University (OK) and San Francisco Theological Seminary, in addition to Princeton.

In 1954, he answered the call as pastor to the Liberty Corner (NJ) Presbyterian Church. He later served as pastor of the First Presbyterian Church of North Haledon, NJ; Church of the Master in Waukegan, IL; and

Zion United Church of Christ (now Northwest Presbyterian Church) in Oklahoma City, OK. Mr Klusmeyer was also a counsellor for the Fifty Million Fund of the UPCUSA and a stewardship counsellor for the San Joaquin Presbytery (CA).

He is survived by his wife, Carolyn.

JANE L. WELLS MACKAY

On April 21, 1987, a day after Easter, Jane L. Wells Mackay died at the age of 101 in Hightstown, New Jersey. She was the widow of John Alexander Mackay, president of Princeton Theological Seminary from 1936 to 1959.

Mrs. Mackay was born and educated in Scotland. She was a graduate of the Training Centre for Teachers, now the Department of Education of Aberdeen University. Following her graduation, she taught for several years at the Demonstration School for university students pursuing courses in education.

In August 1916, she married John Mackay who had returned to Scotland from his studies at Princeton Theological Seminary and at the University of Madrid. During the early years of their marriage, the Mackays spent 16 years in three countries in Latin America. While in Lima, Peru, they founded, under the auspices of the Free Church of Scotland, the Colegio Anglo-Peruano, which today is Colegio San Andres, one of the leading Protestant schools in Latin America from which have been graduated many who became leaders in government, education, and the liberal arts.

In 1936, when her husband was invited to become the third president of Princeton Theological Seminary, they moved to Princeton, where she was active in community, church, and Seminary affairs. For many years, she

taught a Sunday school class of high school students in the First Presbyterian Church of Princeton.

During World War II, when there was a shortage of civilian personnel, the Pennsylvania Railroad recruited Mexican workers for the maintenance of the railroads and established a camp site for them in nearby Plainsboro. Mrs. Mackay, along with several Seminary students, volunteered to help the men adjust to their new environment; she tutored them in English. It was not unusual in those days for five or six Mexican railroad workers to drop in at Springdale on a Sunday afternoon for a chat with their English teacher over a cup of coffee with Scotch shortbread and chocolate chip cookies.

For 10 years following their retirement in 1959, Dr. and Mrs. Mackay made their home in Chevy Chase, Maryland, where Dr. Mackay was for several years adjunct professor at American University. In 1969, they returned to New Jersey to live at Meadow Lakes, in Hightstown.

Surviving Mrs. Mackay are four children: Isobel Metzger of Princeton; Duncan Mackay of Bethesda, Maryland; Elena Reisner of Kingsville, Texas; and Ruth Russell of Columbus, Ohio. Eleven grandchildren and 13 great-grandchildren also survive her.

Among the letters of condolence received after her death, comments from two of them may

be quoted here. The Rev. Dr. G. Hall Todd of the Arch Street Church in Philadelphia, a graduate of the Seminary in 1938, wrote of her being "the ideal wife of a seminary president, with amazing grace and facility as a hostess, able to accept all sorts and conditions of students, genuinely interested in individuals. She could put everyone at ease. Above all, there was her deep but unpretentious Christian faith. . . . She left an indelible impression on the lives of hundreds of students, who experienced the warmth of Springdale through her graciousness. I shall cherish her memory."

Throughout her life, she continued to bear quiet testimony to her strong Christian convictions. Referring to a time near the end of her life, the Rev. William M. Smutz wrote, "I came to know Mrs. Mackay last year when I worked at Meadow Lakes as a student chaplain. She shared some wonderful stories with me, and we prayed together often. I feel lucky to have known her for even such a brief time."

Mrs. Mackay will long be remembered as a wise and sympathetic confidant of many a lonely and perplexed student. She was always ready, even late at night, to give friendly counsel to those who rang the doorbell at Springdale. Over the years, every Sunday afternoon her home was open for students and alumni alike to stop by for a cup of tea and a friendly chat.

Births

Reid Schell to Reid S. Byers, Jr. ('77B),
and Patricia Burch ('80B),
September 30, 1987

Rachel Elizabeth to David A. Feltman
('79B) and Susan, June 21, 1987

Colin W. to Alexander W. Shaw and
Elizabeth Lester Shaw ('79B),
October 13, 1987

Daniel Reed to Ralph T. Brackbill
('80B) and wife

Andrew Douglas to Robert A. Garwig
('80M) and Martha, June 20, 1987

Elizabeth Ann to William F. Getman
('81B) and Sue, April 29, 1987

Allison Joy to Ken Pitts and Katherine
Jameson Pitts ('85B), June 25, 1987

Laura Elizabeth to Michael P. Riggins
('85B) and Linda

Richard Thomas to Joseph P. Dunn
('87M) and Cathy, September 9,
1987

Weddings

Patrick W. Mecham ('79B) and Melissa
Dawn McElroy

Brian C. Roberts ('84B) and Sandra L.
DeForest

Gifts

IN MEMORY OF:

Robert C. Acton to the Education Fund

The Reverend Arthur M. Adams ('34B)
to the Dean Arthur M. Adams
Scholarship Endowment Fund

E. Stanley Barclay to the William
Harte Felmeth Chair for Pastoral
Theology

The Reverend Dr. Willis A. Baxter
('38B) to the Scholarship Fund

Edward Butler to the Scholarship Fund

Calvin Calmon to the Calvin Calmon
Biblical Studies Fund

The Reverend Alfred H. Davies ('44B)
to the Education Fund

Emily Duprat to the Scholarship Fund

The Reverend Dr. Peter K. Emmons
('15B) to the Education Fund

The Reverend David A. Fee ('56B) to
the Alumni/ae Roll Call

Wilhelm G. Felmeth to the Scholarship
Fund

The Reverend Linda L. Hofer ('71B) to
the Linda L. Hofer Memorial
Scholarship Endowment Fund

Ruth W. Homrighausen to the Elmer
G. Homrighausen Memorial
Scholarship Endowment Fund

The Reverend Robert M. Johns ('70B)
to the Class of 1970 Scholarship
Endowment Fund

The Reverend Dr. Paul Johnston ('41B)
to the Paul W. and William R.
Johnston Scholarship Endowment
Fund

John S. Linen to the John S. and Mary
B. Linen Memorial Scholarship
Endowment Fund

The Reverend James R. MacDonald
('76B) to the Scholarship Fund

Jane L. Mackay to Speer Library

Frank Marsh and J. Andrew Marsh to
the Education Fund

The Reverend Dr. Alex N. Nemeth
('53B) to the Alex N. Nemeth
Memorial Scholarship Endowment
Fund

The Reverend Scott T. Ritenour ('43B)
to the Scholarship Fund

Carol Schleich and Louise Ranney to
the Carol M. Schleich and Louise A.
Ranney Memorial Scholarship
Endowment Fund

J. Warren Smith to the Education
Fund

The Reverend Joseph T. Sudduth to
the Alumni/ae Roll Call

The Reverend Dr. Raymond Walker
('10B) to the Education Fund

The Reverend Franklin T. Wheeler
(1889B) to the Education Fund

The Reverend Robert A. N. Wilson to
the Education Fund

Marcus S. Wright, Jr., to the First
Presbyterian Church of Cranbury,
New Jersey, Scholarship
Endowment Fund

IN HONOR OF:

The Reverend Dr. Jack Cooper ('43B)
to the Alumni/ae Roll Call

The Reverend Dr. William H. Felmeth
('42B) to the Scholarship Fund

The Reverend Dr. Thomas W. Gillespie
('54B) to the Education Fund

William E. Lawder to the Capital
Campaign Fund

The Reverend Dr. William M. Perdue
('40B) to the Scholarship Fund

IN APPRECIATION OF:

The Reverend Douglas A. Etter ('87B)
to the Scholarship Fund

Ernest C. and Matilda Hahn to the
Education Fund

The Reverend Dr. John R. Tobian
('70B) to the Scholarship Fund

Continuing Education Calendar

MARCH

- 14-17 Spiritual Theology
(Diogenes Allen)
- 21-24 What Presbyterians
Profess: Past, Present,
and Future
(Jack Rogers)

APRIL

- 4 Helping Christians Grow
(Roberta Hestenes)
- 5-8 Liberation Theology and
Protestantism:
Challenge and Response
(M. Richard Shaul)
- 11-14 The Prophets and
Ministry
(Terence E. Fretheim)
- 12-15 The Robert Boyd
Munger Seminar on
Youth Ministry
(Earl Palmer, Richard S.
Armstrong, others)
- 18-21 Managing Conflict
(Roy Pneuman and

- Margaret Bruehl, The
Alban Institute)
- 18-21 Consulting Skills
(Roy Pneuman and
Margaret Bruehl, The
Alban Institute)
- 20-22 Youth in the Faith
Community
(David Ng)
- 24-29 Personal Leadership and
Organizational
Effectiveness
(John C. Talbot)
- 25-28 The Languages of
Worship: An Arts
Festival
(Cort Bender, Brian
Wren, Don Baldwin, the
Body and Soul Dance
Company, others)

MAY

- 2 Images of God
(Clarice Martin,
Katharine Doob
Sakenfeld)

- 3-6 OFF-CAMPUS
SEMINAR — PACIFIC
NORTHWEST at First
Presbyterian Church,
Seattle, WA
The Creator Spirit in
Faith Formation
(James E. Loder)

Beyond the Boundaries:
Studies in the Gospel of
Luke
(Ronald C. White, Jr.)

- 9-12 Pedagogies for
Peacemaking
(Ronald C. White, Jr.;
Freda Gardner; Richard
Killmer; Gibson Winter;
Robert Moore)
- 9-12 Managing Transitions in
Local Congregations
(John C. Talbot)

For information, contact:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540
(609)921-8198

ALUMNI/AE CHAPTER GATHERINGS

Monday, March 21

Detroit, MI — luncheon meeting
Speaker: Michael Livingston,
Director of Admissions

Monday, March 21

Chicago, IL — dinner meeting
Speaker: Michael Livingston

Monday, April 11

Philadelphia, PA — luncheon
meeting
Speaker: Thomas W. Gillespie

Monday, April 25

New York, NY — luncheon
meeting
Speaker: Thomas W. Gillespie

Monday, May 2

Pittsburgh, PA — luncheon
meeting
Speaker: to be announced

Monday, May 9

Washington, D.C. — luncheon
meeting
Speaker: to be announced

Additional information on these events
will be mailed to alumni/ae. For further
details on these and other alumni/ae
gatherings, contact Dean Foose,
Alumni/ae Secretary, Princeton
Theological Seminary, CN821,
Princeton, NJ 08542-0803.
Telephone (609)921-8034

PRINCETON THEOLOGICAL SEMINARY

1988 SUMMER LANGUAGE PROGRAM

**Biblical Hebrew and
New Testament Greek
June 6—July 29**

For full information write:



Summer School Office
Princeton Theological Seminary
108 Stockton Street
Princeton, New Jersey 08540

Princeton Theological Seminary admits qualified students
without regard to race, color, national or ethnic origin,
disability or sex.

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 196
Princeton, NJ

Alumni/ae News

 PRINCETON THEOLOGICAL SEMINARY 



The Unusual Journey of William Gray

Volume XXVI, Number 6

Summer 1988

Summer 1988





CONTENTS

Features

Splendor on Wood The art of Maritza Morgan glorifies God in a medieval tradition <i>By Nathaniel Hartshorne</i>	4
Ministers and Marriage The old stereotype of pastors' marriages no longer exists <i>By Rebecca Price Janney</i>	6
The People Who Make the Roll Call Work <i>By John Prager</i>	9
Bill Gray: Of Politics and Pulpits <i>By Barbara Chaapel</i>	10
A Letter Home	12
Putting the Pieces Back Together <i>By Nathaniel Hartshorne</i>	15

Departments

News in Brief	2
Emeriti/ae	14
Class Notes	16
Obituaries	21
Births	24

Editor, Nathaniel Hartshorne
Assoc. Editor, Helene Gittleman
Art Director, Jim Stevenson
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542-0803

On the cover:
Congressman/pastor/alumnus
William H. Gray III

A Message from the President

Dear Colleagues:

In a certain sense, institutions receive their character from the people who serve them. This is true of the Seminary. It is appropriate to note here, therefore, several important changes in its faculty and administration that will occur at the conclusion of the current academic year.

Dr. Edward A. Dowey, Jr., will retire from his chair as the Archibald Alexander Professor of the History of Christian Doctrine. The Seminary honored him for his 31 years of service at a May 20th retirement dinner, at which it was announced that Westminster Press will publish a *Festschrift* in celebration of his 70th birthday.

Dr. Lois Gehr Livezey, assistant professor of Christian social ethics, has resigned her faculty post, effective June 30th, to accept the invitation of McCormick Theological Seminary to become professor of Christian ethics and dean of its doctoral program.

Dr. Ronald C. White, Jr., has resigned as director of continuing education, effective July 31st, in order to devote a year to research as a visiting scholar at the Huntington Library in San Marino, California, where he will complete two books under contract before returning to a teaching career.

Dr. Michael Welker, professor of theology at the University of Muenster in Germany, will join the Seminary faculty next fall as the Weyerhaeuser Guest Professor of Systematic Theology for the 1988-89 academic year.

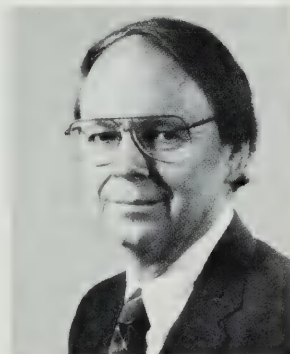
The Reverend James F. Kay, who is presently completing his doctoral studies at Union Theological Seminary in New York, will also join our faculty in the fall as assistant professor of homiletics.

The Seminary is thus reminded vividly during this 175th anniversary year of the changes which history brings to it, and it remains grateful to God for those who have contributed so significantly to its life and mission as well as for those who will help shape its future.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie



News in Brief

Operation Vision

Princeton is one of 40 religious organizations being funded by Lilly Endowment Inc., in 1988 to initiate plans for strengthening the quality of candidates for the ministry.

The PTS proposal to Lilly pointed out that while its pool of applicants has remained the same each year, the number of those applicants who are well qualified has decreased. It proposed to initiate a program to identify and communicate with those persons who have the qualifications for ordained leadership in the Church who are not being challenged to consider this vocation.

The PTS proposal, which won a \$20,000 grant from Lilly, will involve the selection of 25 professors and college chaplains as well as 50 pastors and judicatory officials who will nominate candidates for what PTS is calling "Operation Vision." Each of the 20 candidates selected by the nominators will spend 10 to 20 days as an intern with a pastor, following him or her around and experiencing the life and tasks of ministry. Climaxing the internship will be four days of reflection, workshops, and worship at PTS during the first week of the Institute of Theology.

Work on Operation Vision began this spring with the selection of the nominators. The internship phase of the program will begin in the spring of 1989 and end in July.

Last of the Dead Sea Scrolls Revealed

Princeton Seminary was in the national spotlight this spring when *CBS Evening News*, *Time*, the *Los Angeles Times*, and other media reported on an archeological breakthrough by James Charlesworth, George L. Collord Professor of New Testament Language and Literature, and Bruce Zuckerman, director of the West Semitic Research Project at the University of Southern California. The excitement concerned the conversion of the 2,000-year-old *Genesis Apocryphon* from a mass of blackened, liquified leather to a readable manuscript. The *Genesis Apocryphon*, one of the Dead Sea Scrolls discovered by Bedouin shepherds in a cave west of the Dead Sea in 1947, is the only one of the seven scrolls that has not been read until now.

This year in Jerusalem, working with special infrared film and back-lighting, and photographing some blocks of text as many as 70 times, Bruce Zuckerman and his brother, Ken, were able to produce photographs of the ancient text in which Aramaic writing became visible for the first time in almost 2,000 years. "The photographs will make it possible for everyone who is interested to see the Aramaic that was written on this scroll about the time of Herod the Great," Charlesworth explains.

This summer, Charlesworth will travel to Paris to study other photographs that will be published in Volume I of the Princeton Theological Seminary Dead Sea Scrolls Project by the Princeton University Press.



Isabel Wood Rogers

Meanwhile, work continues at Princeton on the other Dead Sea Scrolls. Charlesworth is supervising an international team of scholars including J.J.M. Roberts, PTS's William Henry Green Professor of Old Testament Literature, who are editing and writing new English translations of all the nonbiblical Dead Sea Scrolls that have been published to date. The resulting three-volume set will be a convenience to students and laypersons as it will bring together materials not currently available in a single work. Moreover, it will contain photos of the scrolls to allow the reader to check the original text and notes. The text and translations are being entered into an Ibycus computer especially designed for scholarship in ancient languages to facilitate production of Hebrew, Aramaic, Greek, and English concordances.

Rogers Visits Princeton

Since being elected moderator of the General Assembly of the Presbyterian Church (U.S.A.) last June, Isabel Wood Rogers has been traveling throughout the nation and beyond its borders representing her denomination. On April 5, she paid a visit to Princeton where she preached at the morning service and later met with students, faculty, and staff.

Rogers, who is professor of applied theology at the Presbyterian School of Christian Education in Richmond, Virginia, has written and taught in the areas of ethics, politics, and church and society.

New journal "of, by, and for" Ph.D. students

Next fall, a new scholarly journal written, edited, and produced by Princeton graduate students — a first for Princeton — will make its appearance in seminary libraries and graduate religion departments across the country. It will be "of, by, and for" graduate students, says Eugene Sutton, the president of Princeton's graduate student association, *Koinonia*.

The group hopes to publish the journal, also named *Koinonia*, twice a year. It will receive special funding by Princeton's Board of Trustees as a special project of the graduate student association and will be distributed at Princeton Seminary as well as off campus. According to Sutton, it is intended to serve two basic functions: to attract high caliber students to Princeton's Ph.D. program and to give those currently enrolled in the program an opportunity to publish. In addition, the journal may be distributed to alumni/ae of the Ph.D. program to let them know, says Pat Howery, the journal's executive editor, "what's going on here, what's really exciting to students."

"We want to foster interdisciplinary discussion," says Howery, who explains that each issue will have a lead article followed by shorter pieces in which students from Princeton's different departments offer their responses. In addition, there will be two or three other articles, including book reviews.

"We're hoping that papers writ-

ten as coursework [in Princeton graduate seminars] can be edited to serve as lead articles," explains Howery, who says that the group is currently soliciting papers from students and receiving "informal guidance" from faculty.

Stewards in Action

A campus scene even more unusual than the rising skeleton of Templeton Hall this spring was the sight of many students going without dessert in the cafeteria. For the entire spring term, 90 percent of the 250 students on the Seminary's meal plan as well as a large percentage of off-campus students and members of various administrative departments and visiting groups of theologians and pastors passed up desserts so that the Seminary could donate the savings in food costs to a number of local, national, and global food distribution centers and protein cooperatives.

This fund-raising effort was part of this year's campaign by the student Stewardship Committee and one of a number of new fund-raising events introduced by chairperson Dan Wessner and his colleagues. Each of these events is intended to build com-

munity, raise the consciousness of stewardship needs and theology among the members of the Seminary, and to fund 27 projects locally, nationally, and globally. Other events included the following:

In the basement of Stuart Hall, a coffee house and snack bar staffed by student and faculty volunteers has been open to the Seminary community nightly this spring with entertainment on Saturdays.

On March 25, Australian songwriter and poet Ian Coats, who is a Ph.D. candidate at Princeton, presented "Coats and Tales," a concert of his folk rock music. Receipts from this concert were donated to a Christian mission for migrant youth in Quezon City, the Philippines.

Last fall, funds were raised in an unusual way at a traditional event: students, faculty, and administrative staff volunteers served the Thanksgiving banquet. The savings in labor were donated to Christian food distribution projects in the Princeton area. Funds were also raised this spring through the World Hunger Run, a marathon event held each year, the annual book sale at Princeton's Theological Book Agency, and three dances.

Altogether, between \$30,000 and \$40,000 will be disbursed in relatively equal amounts among 27 local, national, and international projects and missions.

A New Approach

These events are part of a different approach to stewardship that has given the annual campaign a new look. In the past, the stewardship project has consisted of a pledge card campaign in the fall followed by a book sale in the spring. In contrast, this year's campaign has made stewardship a daily concern: beginning before Thanksgiving, it has continued throughout the winter and spring and will continue into the summer. Moreover, the committee members have reached beyond the campus to appeal to publishers to donate their overstocked books and will attempt to solicit matching grants from Princeton area corporations.

Next year may see still more changes such as a chairperson in charge of each fund-raising activity and more help from outside sources.

Meanwhile, the committee is continuing its work laying a foundation to make it all possible.

Ian Coats (right) and Jan Weinberg gave their concert for a Christian mission.



Splendor on Wood

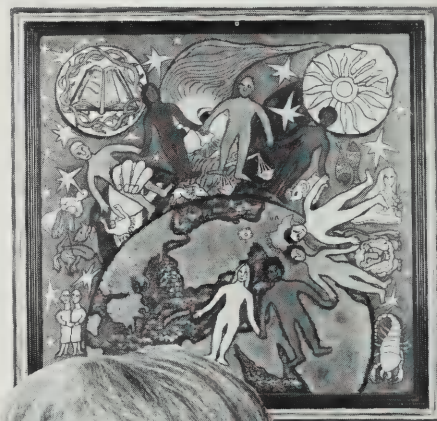
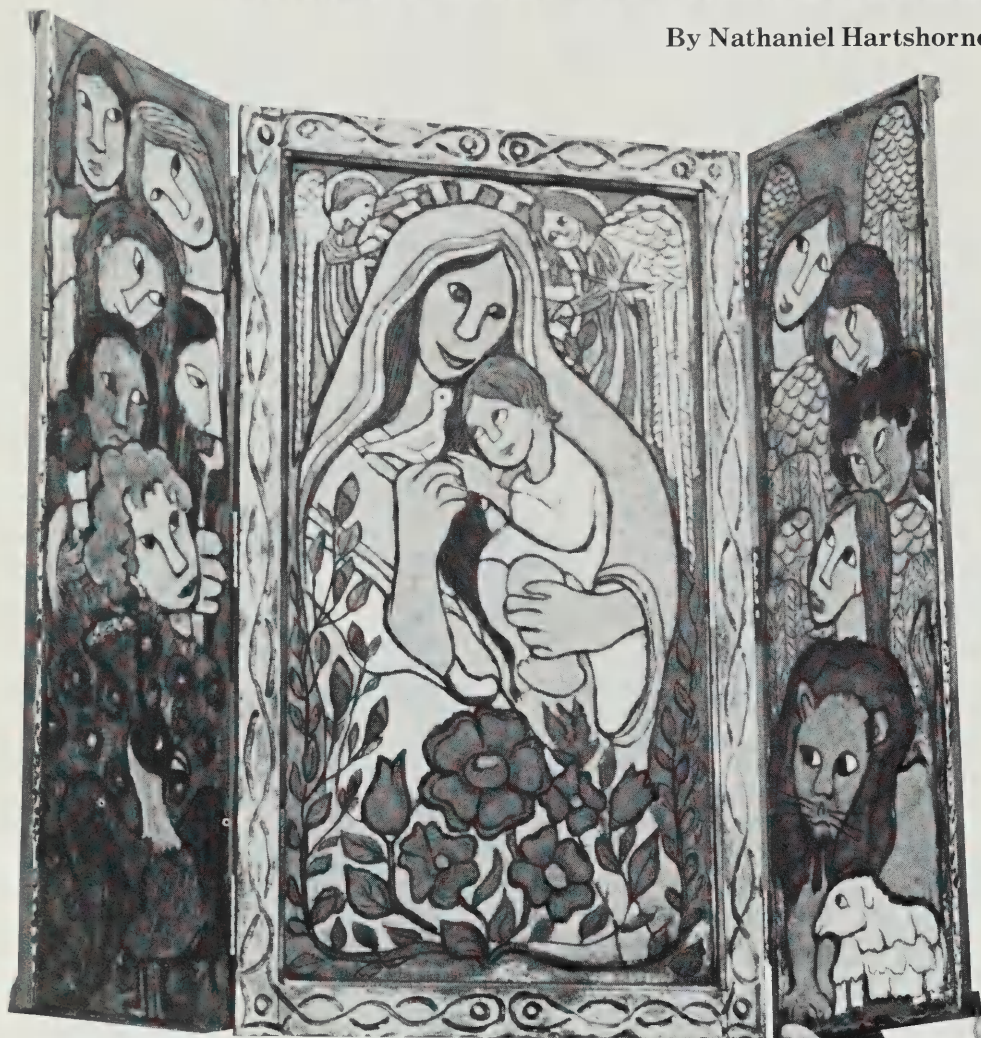
The art of Maritza Morgan glorifies God in a medieval tradition

By Nathaniel Hartshorne

Surrounded by ancient symbols of the zodiac, a Great White Father of a God grasps the moon in one hand, a paper doll of a human creature in the other. The lion lies down with the lamb amid the gorgeous, fat flowers of the Garden of Eden. A senile Noah presides over a restless menagerie. Creatures of the deep swim among the flooded ruins of civilization.

Nativity (left): All creation celebrates.

Creation: God of the sun and paper dolls





Garden of Eden: "And the Sovereign God planted a garden in Eden, in the east . . ."

At the end of this journey in paint, the paper doll images have grown into loving human figures; the once fearful Great White Father is now a Christian symbol superimposed on the unknown as mankind heads toward another fateful journey into the future.

For a week last February, Mackay Campus Center's main lounge was the scene of this vivid, often funny, and sometimes horrific drama in paint: 12 4' x 4' paintings on wood which artist Maritza Morgan called "a parable of the church in history," depicting "a journey of our vital Christian church and the great journey of God's entire creation." The purpose of the art show, the first in the Seminary's long history, was to celebrate the 200th anniversary of the Presbyterian Church (U.S.A.).

The entire collection has been donated by the artist to The Bicentennial Committee of the Presbyterian Church (U.S.A.). Proceeds of the paintings (\$6,000 each) will be used for low-cost housing in Philadelphia.

A Medieval Style

Maritza Morgan, whose work has been commissioned by churches and other organizations throughout the nation, developed her style from the church art of the Middle Ages. She has, however, left the sombreness of that period behind. Her figures are enlivened with the humor and frailties of earthly beings. As one journalist pointed out, "Her Bible characters seem neighborly, not sacrosanct."

"People can relate to these paint-

ings, not to worship them as icons but as illustrations of what the minister has said," Morgan explains. "These are not icons, they're biblical illustrations. This is what the Bible is: it's joy, it's fun!"

Morgan may be the only painter in existence whose work is meant to be touched. Most of her work has been done on pine (much of it on antique ironing boards) but she has done some paintings on oak. She draws her figures on the wood, then Robert Ludwig, who is her manager and assistant, burns a deep outline around each of them which he then digs out with a router. This gives the figures an outline in relief that can be traced by the blind. Morgan rubs the paint (sometimes acrylic, sometimes oil) into the wood with her fingers, the warmth of which gives the paint a smoothness and the colors a mellow tone. She treats each finished painting with a semi-satin spray that protects the paint from the effects of fingers and weather (many of her paintings are hung outdoors). The paintings, rather than deteriorating, actually grow mellower with age.

Painting is Morgan's primary but not her only talent. An accomplished cellist, she is also a working music critic for *The Chautauquan Daily*, in



The Challenge of the Ark: *The ark has become the cup of the covenant, but homelessness, hunger, strife, and illiteracy remain.*

Chautauqua, New York, where she lives. In nearby Stow (NY), she manages the Farm House Restaurant, a subsidiary of Ludwig's Good Morning Farm, where they feature her broccoli

and cheese soup (her recipe for it was featured in *Gourmet* magazine and is now used by many restaurants).

Her childhood in Yugoslavia and Czechoslovakia and her later years in other countries of Europe and in Canada endowed her with fluency in several languages (she was co-



Noah's Nightmare: "... for the earth is filled with violence . . ." *race attacks race, the lion devours the lamb, and the flowers of Eden die.*

translator of *The Cunning Little Vixen*, a book published in 1978 and translated from Moravian). With her husband, the late Norman C. Morgan, a psychiatrist, she wrote the libretto for *The Thirteen Clocks*, an opera adapted from the fairy tale by James Thurber.

But painting is her real passion, painting and people. "I paint these things," she says, "and I'd like to give them to people, but I can't. I have a staff to pay. I wish I could just paint on the walls of a cave!"

Nathaniel Hartshorne is editor of the Alumni/ae News.

Ministers and Marriage

The old stereotype of pastors' marriages no longer exists

By Rebecca Price Janney

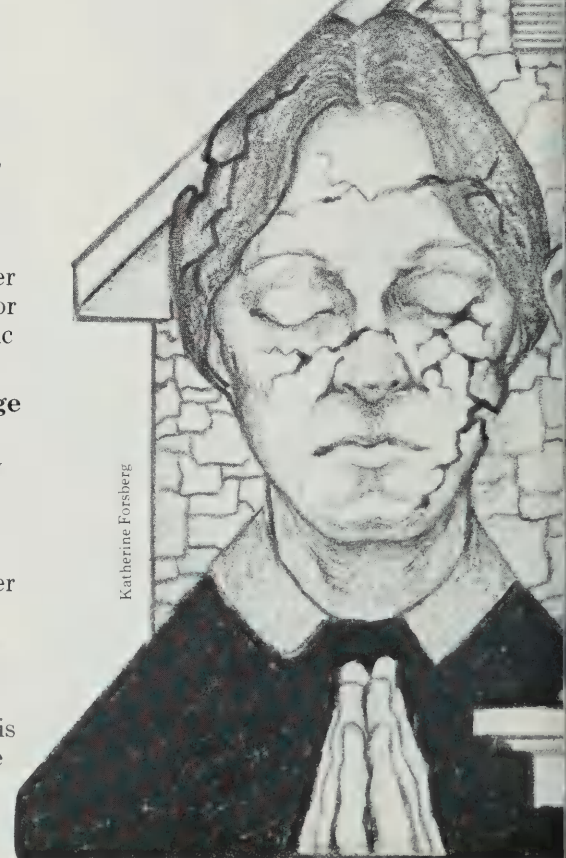
The stereotype is history. The old image of pastors' marriages has been shattered by a few decades of dramatic societal changes. If ever the clergy was influenced by the world, now is that time. Men and women of the cloth have not sold out to the secular world, but they have been affected by the elevation of women's roles in the work force as well as the humanization of leaders everywhere.

Less than a generation ago, the stereotypical Presbyterian pastor was almost exclusively male. He was portrayed by the media as a man who was very fond of black: black suits, black ties, black Bibles, black shoes, even black cars. He was regarded as a somber person whose prayers contained generous portions of "thee's" and "thou's." His wife was also caricatured. She was seen as the mistress of the manse, the president of the women's circle, an accomplished pianist, and a Sunday school teacher. Her manners were as scrupulous as her background. The children of the pastor and his wife were seen either as angelic beings or little hellions.

Today's Pastors: A Different Image

Today's pastors and their spouses are nearly stereotype-proof. There simply is no norm. Pulpits are now filled by women as well as men and sometimes by both husbands and wives. "No longer is there the typical male minister with a stay-at-home wife," says Dr. Richard A. Hunt, clinical director of the Pasadena (CA) Community Counseling Center, who has made a study of clergy marriages. Hunt, who is also a United Methodist pastor on the

faculty of Fuller Theological Seminary in Pasadena, says: "Wives married to ministers have kept pace with the rest of married women who have joined the work force in recent years." Hunt guesses that about 60 to 75 percent of married women are employed outside the home. However, women who are professionals and are married to pastors are still a relatively small group (10 to 20 percent).



Hunt says: "Among women who are ordained, it is rare to have a husband who is not working outside the home." He also believes that about 50 to 60 percent of the men married to pastors are, to a great extent, employed as professionals. He regards the number of clergy couples as growing but still what he calls "a frontier situation," perhaps 1 - 2 percent of the general population.

Divorce has become more common among married clergy just as it has among other groups. "A decade ago," Hunt says, "divorce among ministers was almost unheard of. Twenty to 30 years ago, those pastors would have been disenfranchised, . . . anathema. Now it's possible for a pastor who divorces to stay in the same church. The divorce becomes public knowledge."

Hunt feels that the reasons divorced pastors and their spouses give for the breakdown of their marriages are similar to those given by the general population.

Clergy Marriages: Some Opinions

How do people in the clergy and their spouses feel about their

marriages? To find out, I interviewed a sample of Princeton Seminary alumni/ae from the 1950s, the '60s, '70s, and '80s and their spouses about their reflections and opinions of their marriages.

One consistent thread that ran through all the interviews was a strong commitment to family. One male pastor who was graduated from PTS in the early '70s who asked not to be identified (whom I'll call Carl Jones) says, "It has been a challenge to my wife and me to teach the congregation that our priorities are God, family, Church instead of the way most previous ministers in the past have been committed to God, Church, family. . . . But I have persisted and the congregation is now tolerant and even a little understanding."

Today's clergymen and women zealously guard their time together. This is reflected in the present trend toward renting or buying their own homes rather than living in a manse.

Independence of the spouse has also become important. Jones told me: "In my first church, we had come to agree that my role as wage earner and her role as child bearer and raiser was the style we would pursue. I've been intentional in having the church agree to treat her as just another church member and not to require or expect anything else of her. Generally, this has been what has happened."

His wife, however, says there are times when she still feels like the old stereotype of a minister's wife. "The people have been a little stand-offish. They want to know about me but not know me and they really aren't interested in my ideas. I've been involved only in activities that are satisfying to me." She has recently gone back to working part time and says, "I feel much better about myself. I like to be my own person."

Another wife of a pastor said she found his profession and her role in it trying at times. "I felt led to him and to his ministry with him; it was an honor for me. Still, in the beginning, the pastorate was stressful for me. . . . The people put me on a pedestal, which led to feelings of loneliness and isolation."

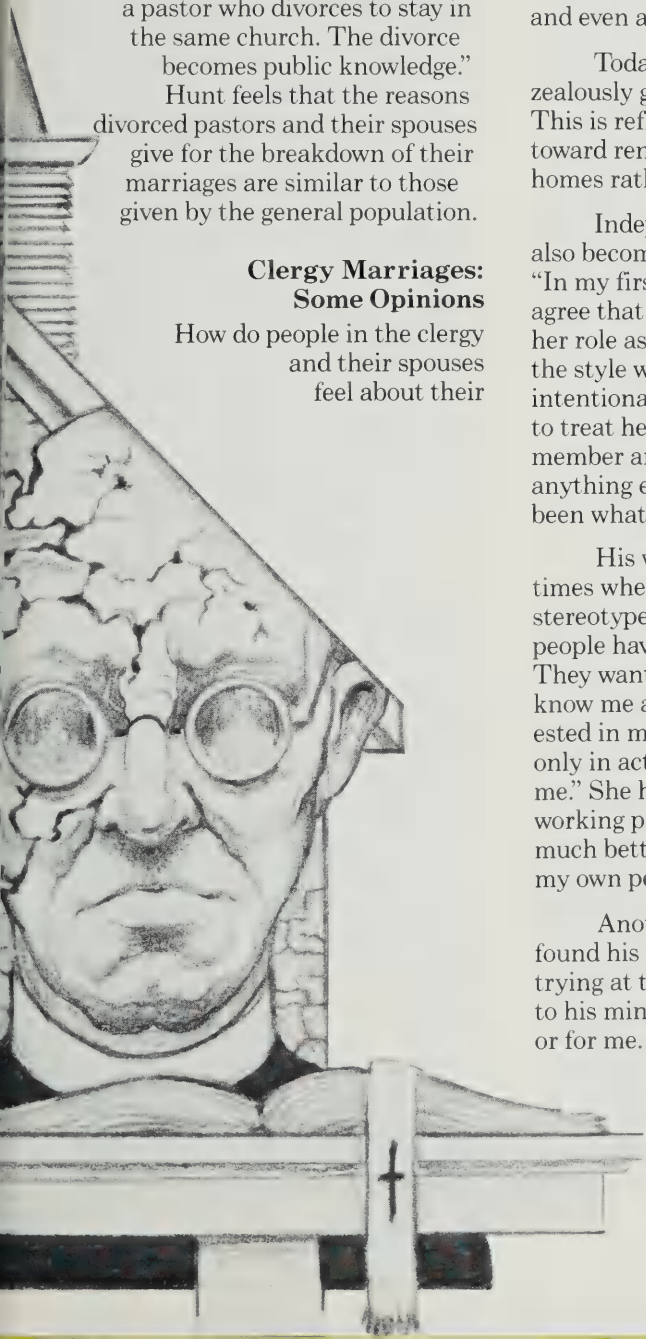
This woman, who has been employed throughout her husband's ministry, says she has chosen to be involved in the church activities that are best suited to her. She has also resisted having her children singled out in any way. "We want their participation in the church to be positive," she explains.

Margie Armstrong, wife of PTS Professor Richard Armstrong, has enjoyed her traditional role as a pastor's wife. She doesn't feel that she has missed anything along the way. "I had time to spend with my children and I had a wonderful time with them. There were no expectations on my children as far as churches or various parents were concerned. . . . Dick always encouraged me to do whatever I wanted. I'm so happy because I'm doing what I've chosen."

There is no doubt that where time with families is concerned, pastors all face a challenge, whatever the make-up of their families. Dan Little, the pastor of a church in western Pennsylvania for more than 20 years, says he and his wife have always been a working couple. His wife is a teacher and Little says her schedule and holidays fit very well with those of their daughter. "The only disadvantage is that weekends for a minister are tied into the church when my wife and daughter are free. But we have tried to keep Friday evenings free for dates and Saturday afternoons for family activities."

Coping with the Nontraditional

Life can be complex for those clergy and their families who are out of the orbit of tradition, and congregations can be at a real loss over how to respond. A case in point is the marriage of Lynn and Jeffrey Japinga, both of whom are now ordained. Lynn was graduated from PTS while Jeff was still at New Brunswick Theological Seminary in New Jersey. She served a church as an interim pastor while studying for her Ph.D. at Union Seminary in New York. "Having a woman pastor was a very new experience for my parishioners," she says. "The people had no idea what to expect from a minister's husband so they accepted anything Jeff did with enthusiasm. They frequently introduced Jeff as 'the pastor's wife' — I mean the wife of the pastor — I mean the pastor's husband!"



Christmas was fascinating; they complained that Hallmark didn't make cards for the pastor and her husband."

The Reverend Ruth Ellen Stratton and her architect husband, Bill, were the children of pastors. Her first call was to a large church as its assistant and later, associate, pastor. "The church had some uncertainties about Bill," she remarks, "about what his role would be, but he helped with the youth group and sang in the choir. He regarded those activities as his contribution to the church."

"The people had no idea what to expect from a minister's husband so they accepted anything Jeff did with enthusiasm."

At the present time, Stratton is taking a break from pastoral duties to raise the couple's two young children. "I feel strongly about being home in the beginning," she says. "It's a real luxury to be able to do this." Her goal is to pastor a small church.

Anita Bell, who serves a church in Delaware, is married to Greg, a Roman Catholic who works for an accounting firm in Philadelphia. After their child was born, Anita left her church for a ten-hour-a-week position that is closer to home and affords her more time with her child and husband. "Daniel is a super-churched kid," Anita says, laughing. "He was baptized at two weeks by a Presbyterian minister and a Roman Catholic priest, so he's an ecumenical baby. We all go to Mass at Greg's church at 7:30, then we come home for doughnuts. Then we go to Sunday school at my church, followed by worship. Daniel doesn't mind; he doesn't know any other way. For him this is normal."

The Bells have a plan for their son's church membership. "We've decided he'll go to Roman Catholic schools," she explains. "[As a Catholic] he will still be able to receive communion in a Presbyterian church. . . . When he's older, we'll help him decide where best to serve."

Deciding whose career will lead and at what time sometimes poses

problems for husbands and wives who are both ordained. The Japingas, for example, have moved several times since her graduation in 1984. "It's been difficult for us, as it is for most two-career couples deciding what to do," she explains. "When I graduated from PTS, I was going to go to Emory grad school. About three weeks before we planned to leave, my husband got a promotion. It was a tough choice but we finally decided that I could get a good education by staying in New York. Jeff could not do as much for his career by moving to Atlanta. So we stayed. When Jeff graduated from New Brunswick Seminary in May, most of the really attractive jobs were in the Midwest, which meant my leaving Union Seminary. It's not ideal to be so far away from school, but it's possible because I'm finished with course work and just have exams and dissertation left. We try to choose what would be best for both of us. We've always tried to do that."

At the present time, Lynn is teaching part time and Jeff is managing editor of a denominational magazine. They had a son in August and both of them share child-care responsibilities.

"Christmas was fascinating; they complained that Hallmark didn't make cards for the pastor and her husband."

"When we lived in New Jersey," Lynn reflects, "I had a professional identity as pastor, preacher, teacher. Now I'm a mom and people don't know much about what I can do. One thing that makes it easier is that my husband is not a parish pastor. We did interview for those positions and I was a bit relieved when we decided not to take one. The transition from pastor to pastor's wife, especially in the Midwest, was more than I really wanted to handle."

Another clergy couple, who are in separate churches, feel that this situation has offered both rewards and problems. "The best part has been that we truly understand what the other one goes through," she says. "We empathize

with each other. Plus, we can be objective about each of our churches more than if we served the same church. The hardest part is not being able to worship together or when things are happening at the same time in both churches."

One of the other benefits, she says, is making two incomes. "So often when a clergy couple serve the same church, they are paid on a two-for-the-price-of-one basis."

So far in this couple's ministry, his career has led mostly because "only part of what my wife does is church work. Also, I can make a better income. That's just the reality of it right now."

Generally, a Happy Picture

If the stereotypical pastor and his wife of another generation no longer exist — if, in fact, they ever did — no new image has taken their place. Today's clergy marriages are characterized by, among other things, diversity and creativity. There is no formula for these couples to follow and expectations are dealt with in ways as varied as the individuals whose lives they affect. Interestingly, among those interviewed, the greatest amount of stress seems to be found among male pastors and their non-clergy wives.

Contemporary clergypersons are generally happy with their marriages and are willing to work toward a deepened understanding of each other's needs and desires. "Overall, I think clearly the majority of clergy marriages are happy marriages," Richard Hunt concludes. "The couples share common values and a commitment to the Church. I'm pretty optimistic. There are many instances of couples who have stayed together across a lifetime."

Rebecca Price Janney ('84) is interim pastor of the United Church of Christ in Royersford, Pennsylvania.

The People Who Make the Roll Call Work

By John Prager

Although Princeton has been called the only adequately endowed seminary in the country, its endowment is severely restricted. Only earned income (stock dividends and bond interest) is used, not the principal. Moreover, more than 80 percent of *that* income must be used exclusively for donor-designated purposes (such as faculty chairs or capital improvements). Thus, there is a pressing need for unrestricted revenues to meet operating expenses and unforeseen exigencies. Helping to generate this revenue is one of the objects of the PTS Alumni/ae Roll Call and a primary function of the PTS stewards.

An Annual Campaign

The Roll Call is an annual campaign conducted from March through June, with gifts and pledges coming in throughout the calendar year. The Roll Call is directed to almost all of PTS's approximately 8,800 active alumni/ae: every individual who has matriculated but not necessarily earned a degree in any of PTS's programs (M.Div., M.A., Th.M., Ph.D., or D.Min.). The "almost" exception not solicited by the Roll Call are members of the classes of 1978 through 1987 who have outstanding pledges to their respective class projects.

To give the Roll Call a more efficient structure, PTS devised a system of stewards from each of the classes from 1948 through 1987 who help Princeton coordinate appeals to their classmates. Each steward, in turn, recruits associate stewards who write personal letters to specified classmates. More than 600 stewards and associates worked on the 1987 appeal.

The response to this concentrated March-to-June campaign has been encouraging. In 1985, the first year of the new schedule, contributions were \$98,000 (in the previous year, PTS received \$72,000); in 1986, contribu-

tions were \$119,000; and in 1987, \$117,000. In 1987, nearly 21 percent of active alumni/ae donated gifts ranging from \$5 to \$1,000.

Because Roll Call contributions are unrestricted, they can be used for such purposes as supporting student government activities, paying for students' medical emergencies, assisting a faculty member with essential research, or sponsoring a symposium.

More than Financial Help

But stewards, as representatives of their classes, help to address more than the Seminary's financial needs. First, there is a need for wider geographic representation. Although many alumni/ae are still in the Northeast, the geographic center of the group is shifting west of the Mississippi, with explosive growth in Texas and California; 850 reside outside the United States. Stewards, who come from every part of the nation and today, for the first time, from beyond its borders, keep PTS informed about events, concerns, and needs in the field. Second, stewards speak for a wide range of denominations (Baptist, Lutheran, Methodist, Episcopal, and Presbyterian). Third, stewards represent women as well as ethnic and racial minorities who have an increasing impact on the Seminary. Any successful Seminary undertaking must take all of these factors into consideration.

This year, in addition to coordinating Roll Call appeals, 32 of the 40 stewards consulted with the PTS administrative staff during a two-day, on-campus workshop in early February. Its purpose: to discuss ways in which alumni/ae can be of further help to

Princeton. At the workshop, the stewards, many of whom had not been on campus since their graduation, were introduced to Barbara Chaapel (director of public information), Dean Foose (alumni/ae secretary and director of placement), Nat Hartshorne (director of publications), Michael Livingston (director of admissions), and Jeff Wampler (director of the new capital campaign). President Gillespie delivered the keynote address on the status and direction of theological education in America and the role PTS must play in the revitalization of the Church.

The stewards expressed an interest in assisting Livingston with recruitment, prospective student interviews, and senior seminars; Hartshorne with *Alumni/ae News* articles; Chaapel with information about professional concerns both local and national; and Foose and the Alumni/ae Executive Council with the support of alumni/ae chapters nationwide and the expansion of placement services.

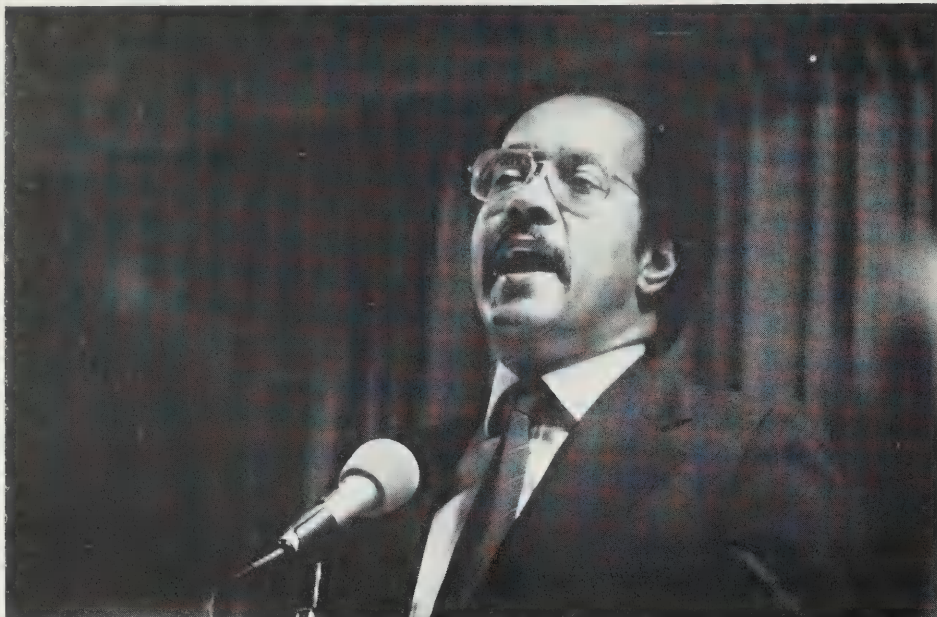
The stewards were enthusiastic about enlarging the scope of PTS's continuing education programs and they stressed the importance of inter-denominational contacts and new marketing strategies as ways of expanding the Seminary's service to the Church. Preaching seminars and youth ministry workshops, they felt, merit special attention.

Finally, the PTS staff appealed to the stewards and through them to alumni/ae everywhere to keep in touch with Princeton. As one administrator put it, "If PTS is to serve its students — past, present, and future — we must hear from you. Alumni/ae are like E.F. Hutton: when they speak, we listen."

John Prager ('85) is associate director of development at PTS.

Bill Gray:

Of Politics and Pulpits



By Barbara Chaapel

When parishioners of the Bright Hope Baptist Church in Philadelphia call their pastor, many of them are also calling their congressman. William H. Gray III (PTS '70M), a featured speaker at this year's 175th anniversary celebration, represents Pennsylvania's Second Congressional District in the U.S. House of Representatives. His has become a familiar face on Capitol Hill and on the pages of the nation's newspapers as chairman of the influential House Budget Committee. *Life* magazine recently called him the most powerful black politician in the country.

But in North Philadelphia, he is the Reverend Gray, pastor and preacher to the 4,000 men, women, and children who make up his congregation.

The Grays of Bright Hope

Bright Hope has been in the family for all 46 years of Bill Gray's life. "For the last 70 years, a Gray has been a minister of this church," he explains, referring to the fact that both his father and

his grandfather served the congregation as senior minister before him.

Did growing up with such a legacy propel Gray into the ministry? Quite the contrary. He studied history and political science at Franklin and Marshall College and "didn't think seriously about the ministry until the summer before my senior year. Before that, I had been consciously running away from it," he admits.

But the call came clearly, and he enrolled at Drew Theological Seminary in Madison, NJ, in 1963, in the heat of the sixties just months before John Kennedy was assassinated.

While in seminary, he was student minister at Bright Hope, then at First Baptist Church in Montclair, NJ (Harry Emerson Fosdick's church), and finally, at Union Baptist Church in Montclair, where he was co-minister during his senior year. "The day I got my degree, I became senior minister at Union and stayed for eight years," he recalls. It was during those eight years

that he commuted to Princeton on Mondays (carpooling with Joseph L. Roberts, now pastor of the Ebenezer Baptist Church in Atlanta) to study for his Master of Theology degree.

Then in 1972, his father died and the Bright Hope congregation in Philadelphia asked him to come home to be their pastor. Reluctant to minister in the church of his boyhood, he asked them to go back and think about their decision again. They did and elected him a second time. In September 1972, he accepted the pulpit.

So far, not an atypical journey for a minister. But few PTS alumni/ae run for public office and only Bill Gray has been elected to the U.S. Congress.

Why politics?

"I came by it naturally," he explains with a smile, settling back in his leather chair in his large and well-appointed office along the marble hallway of the Cannon House Building on Capitol Hill. "I grew up in a religious tradition where the church is very active in community issues, in public policy. We see ourselves as the church militant, fighting the Goliaths of racism, poverty, and hunger. The issues I deal with as a pastor are survival issues — getting people jobs, keeping kids in school, helping people pay the rent."

Into the Political Arena

Gray jumped into the political arena with both feet when he managed a campaign for the mayor of Montclair, a member and officer of his congregation. After returning to Philadelphia, he continued to speak and preach about social issues. "I was always shooting off my mouth about problems the government wasn't addressing and finally folks close to me said, 'Why don't you do something about it?'" So he ran for Congress in 1976 and lost. He ran again in 1978 and won.

Even the chairmanship of the House Budget Committee, to which the 98th Congress elected him in 1985, is a role for which his ministry trained him well. As a pastor, he managed budgets of over \$30 million for five non-profit housing projects, plus his own church budget. There's a twinkle in his eye when he talks about the difference. "The church relies on a non-predicta-

ble revenue base — volunteer contributions. With the U.S. Government at least you know how much you're getting. Running the government is easier than running a Baptist Church!"

In Gray's view, religion and politics are intricately interwoven. "You can't lay your religion down when you walk out of the church sanctuary. Faith informs your political and social life." A self-described Niebuhrian, he believes that faith informs culture; at the same time, he upholds the constitutional separation of church and state. "Faith affecting politics is inevitable; church and state is intolerable.

"All who are involved in the public trust must not be simply thermometers reflecting the temperature of society, but must provide moral leadership that makes temperature changes. A public official, therefore, must listen to his constituency, but must also be prepared to provide moral leadership in a vacuum. Public life involves difficult ethical questions; you can't separate your faith from those questions.

"That doesn't mean that we can legislate creed or doctrine. That would be intolerable. But as people of faith, we must raise the ethical issues of justice, compassion, and liberty which are deeply rooted in the biblical witness. That biblical witness informs my life in Congress as much as my preaching in the church."

Consequently, Gray supports the political involvement of the Jerry Falwells of the far right, although he disagrees with their hermeneutics ("They get Micah backwards!"). He declares that ministers should be involved in public policy-making, whether by running for office or by preaching what the Gospel says about racism, injustice, and apartheid. "Jesus himself was dealing with the injustices established by public policy in his time. We should be no less the watchmen on the wall for our own time, announcing God's judgment in the public sphere. That is part of the calling of all Christians, whether Congresspersons, teachers, truck drivers, or small-business owners."

But it is particularly the calling of parish pastors, Gray believes. On his application to Princeton in 1966, he

wrote: "It is in the parish ministry that one has the greatest opportunity to . . . bring about changes in the structure of society." He still believes that.

... few PTS alumni/ae run for public office and only Bill Gray has been elected to the U.S. Congress.

So it is that Gray's weekend trips by train or plane back to Philadelphia are not merely to gladhand local politicians but primarily to preach at Bright Hope Baptist Church. He is in his pulpit between 35 and 40 Sundays a year and preaches as a guest in other churches at least 10 times annually.

Weekdays he spends in Washington where chairing the House Budget Committee places him in the center of the fight to shape federal budget priorities. In addition, he serves on the District of Columbia Committee and the Committee on Appropriations, where he is on the sub-committees on transportation and on foreign operations. He sits on the influential Democratic Steering and Policy Committee and is an at-large member of the Democratic Whip Organization. He is also a member of the National Economic Commission proposed by Congress to reduce the budget deficit and encourage economic growth.

A Leading Spokesman on African Policy

The issues of justice which Gray preaches from the pulpit are mirrored in his legislative concerns. A leading spokesman on African policy, he authored the House version of the Anti-Apartheid Acts of 1985 and 1986 to limit American financial support for South Africa. In 1980, he authored the bill that established the African Development Foundation to deliver visible aid to African villages — the only new program offered by a freshman and passed by Congress in this century. He proposed amendments in the House to increase the numbers of women and minority officers in the foreign service and drafted provisions to require the U.S. Agency for International Development to include participation by minority and women businesspersons, historically black colleges, and minority private agencies.

Having sat on the Hill for 10 years, Gray is no stranger to the frustration and disappointment of snail-paced social change. "How do we legislate change in a world where in one hour we can eliminate that world?" he asks. "My answer is really a spiritual answer. Humanity has a tremendous capacity to do good and a tremendous capacity to do evil. What does the Word of God say to this? That the weight of the evil must never overwhelm us. That, like the sower of the parable, we must continue to plant seeds with hope that some will bring forth fruit abundantly."

Easing into the familiar cadence of the preacher, Gray warms to the heart of his message: "Our instant gratification culture has taught us to expect instant results in every part of our lives. We drink instant coffee, eat instant soup, press a button for instant money, create instant relationships, touch the television screen for instant healing. Lack of permanence and desire for quick results are symptoms of our time. We even want instant faith.

"But faith is not instant. Faith is about planting seeds and waiting for them to grow. Some of the seeds do not bring forth fruit. But some do! People become cynical about life, relationships, and public policy and stop planting when they see nothing grow up. They quit. That's the problem with our society.

"But whose seed is it? It is God's. My job is to plant and by faith, to continue to proclaim the Word. God's job is to bring it to fruition."

Gray falls silent and the faces on the walls of the wood-paneled office speak for him of the seeds which others have planted and which have taken root in his own life: The wooden mask of an African tribesman. A pen-and-ink drawing of Martin Luther King, Jr. Photographs of Gray's children. A painting of the WW I Hellfighters from Harlem. A picture of his City of Brotherly Love.

And the congressman from Pennsylvania, who is running for reelection to his sixth term, concludes with quiet certainty, "If I had it all to do over again, I wouldn't change a thing."

Barbara Chaapel is director of public information at PTS.

A Letter Home

As part of Princeton's 175th anniversary celebration, the editors of the Alumni/ae News have, from time to time, published photos and articles on the Seminary's past. The letter reproduced in part below was written by Thomas Coleman Searle of the Class of 1815 to his parents on December 15, 1814. The letter was discovered by Arthur M. Byers, Jr., while he was serving as secretary of the Seminary.

My Dear Parents:

I have chidden myself for not writing before; but the press of business is extreme & I have found writing creates a pain in my side, so that I often dread to take up the pen. This last is the effect I believe of taking a great cold on my journey for, at first after my return my eyes were so weak & painful I could scarcely use them at all, but they are now in great measure well & I hope my health will otherwise be shortly restored.

I do not know whether you have been told that just before I expected to leave Hanover [New Hampshire], the shoemaker let my boots be stolen, which detained me four days. . . . I left it in the hands of the lawyer. At Brattleborough Vermont I left my watch under my pillow; on the road between Brunswick and Princeton my trunk which was lashed behind, broke open and let out linen, books, & papers all in the mud; I saved most of the articles; when I came to Princeton, I was in great trepidation & I let my umbrella go on to Philadelphia. . . . My umbrella has come back, my watch I expect to regain & my boots will doubtless be paid for.

I believe I have told you that I was to be in Dr. Miller's [Dr. Samuel Miller for whom Miller Chapel was named] family. Such a favour I had *no* hope of enjoying; but I am accommodated with an excellent separate room. I teach two

of the children [Dr. Miller's] a little each day, I find my own wood & light, & then they will take nothing but my instruction for my board.

. . . It seems almost as if I had better die than live. I am so little fit for the work that is just before me. The nearer I approach to it the greater my unfitness appears, & I am ready to

shrink from the arduous task. But the work is not mine nor the strength mine; if it were I might well give up in despair.

How do you all do & how goes everything on? I long to hear from you. Pray don't write so short as I am



writing. I would not, if it were not as I have told you. Tell Moses [the writer's brother] I have given up singing, & he must. Mary must not stoop. Caleb must cut off that infidel Saracen brush round his throat; it looks quite too barbarous. Nancy must take care of her health. . . . I think they [younger siblings] ought to exhibit more activity, energy & promptness. Let there be no tendency to idleness. Let each have a sphere & fill it. Moses must lose no time in prosecuting his studies [Moses entered Princeton Seminary in 1821.] if his health will permit, & I think drop-

ping music will go far to restore his health. — And now I earnestly & solemnly exhort one & all, as if it were the last opportunity, to seek & fear God & to love him heartily and solely; to make a business of religion & be neither ostentatious nor ashamed of it. It is only by an honest, decided, — fearless, though humble, *living* — practice of religion that we can secure enjoyment. A dead, or languid & dull religion is a poor business; useless to others & — I was going to say — a plague to its

possessor. God grant we all may have the true & *living* spirit of grace: and the meek and quiet spirit, which in his sight is said to be of great price. —

Give my regards to all who think fit to inquire after me. I should have been glad to have spent more time with Nancy's friends, & if they will not be out of patience now I will attempt to do it when I come again. Constant press of business does not allow me to write as I wish to — but you must all forgive me & believe I think of you never the less. And now fare you all well.

Your affectionate son,

Thomas C Searle

Thomas C. Searle



A Glimpse of Thomas Coleman Searle

Thomas Coleman Searle was born on a farm in Rowley, Massachusetts, in January 15, 1787. Gaining the rudiments of an education, he learned Latin at Dummer Academy in South Byfield, Massachusetts, and entered Dartmouth College in 1808, graduating in 1812. He entered the Seminary in 1813. After his graduation in 1815, he was called to be pastor in Bladensburg, Maryland, after which he became professor of logic, modern philosophy, and ethics at Dartmouth. In 1819, he set out for Indiana and Illinois under the direction of the Young Men's Missionary Society of New York. He had married Annette Woodward of Hanover in 1818, and he and his wife traveled part of the way on a skiff on the Ohio River. They settled in Madison, Indiana, where Searle became pastor of the Presbyterian church there.

In 1821, he contracted an illness from which he never recovered and died at the age of 34.

— Arthur M. Byers, Jr.

Hugh T. Kerr: The Busyness Hasn't Changed



Caroline Hartshorne

Hugh Thomson Kerr is supposed to have retired in 1974. His title makes it official: Benjamin B. Warfield Professor of Systematic Theology, Emeritus. Last summer, he was supposed to have retired as editor of the journal *Theology Today*, a responsibility he has had since 1950.

None of this means much, however, for he is still teaching and still editing. As a visiting lecturer, he teaches a popular one-semester course he calls *Theology as Critical Insight*. And two days a week, he drives to PTS from his home in Meadow Lakes, a retirement community in Hightstown, New Jersey, to help his successor get the journal out.

"It's not that I have a commitment to keep busy," he explains. "It's just part of my life."

A Dual Career

Kerr has kept busy through a long and distinguished career, most of it under two hats. Raised in Pittsburgh, where his father was pastor of the Shadyside Presbyterian Church and a hymnist (his best-known work: "God of our life, through all the circling years"), he did his undergraduate work at Princeton University where he majored in philosophy. After earning his B.D. at Pittsburgh Theological Seminary, he went

on to earn a master's degree in philosophy from the University of Pittsburgh in 1934 and, two years later, a Ph.D. in theology from the University of Edinburgh and Tuebingen University.

At Louisville Presbyterian Seminary, he progressed from instructor to associate professor of theology from 1936 to 1940 when he arrived at Princeton. A decade later, he was appointed Benjamin B. Warfield Professor of Systematic Theology and editor of *Theology Today*, which he'd been serving as associate editor since 1944.

An Interest in Art

Through his interest in symbolism and his reading of Carl Jung in the 1950s, Kerr developed an interest in art. This was reinforced in 1960 when he won a Guggenheim Fellowship to do research in symbolism and theology in Europe and "wandered around and soaked up everything [he] could possibly soak up in the art area."

His exposure to Jung and the art of Europe helped him find a new dimension in his life and work, "another way of thinking about the Christian faith than through books and ideas and the intellect," as he puts it. Half of the two-hour course he's teaching on *Theology as Critical Insight* is devoted to this visual dimension in the form of

slides and films during which he discusses painters such as Van Gogh and Bosch and the relevance of their art to the Christian faith.

His interest in art is not limited to painting. For two years after returning from Europe, he served on the National Council of Churches' Committee on Church Architecture. Stained glass, too, has long been a subject of fascination for him. The windows in the Princeton University Chapel, he says, represent "a visual structure of theology . . . a kind of encyclopedia of the Christian faith." For the past five years, he has been conducting a walking tour of the chapel and its stained glass windows.

An Active Writing Career

The Kerr literary output includes a dozen books ranging from *A Compend of Calvin's Institutes* (1939 and still in print) to *Conversions: the Christian Experience* (1983). His articles have appeared in *Encyclopedia Americana*, *Collier's Encyclopedia*, *The Book of Knowledge*, and *Interpreter's Bible*.

Every issue of *Theology Today* that has appeared since he first joined the staff in 1944 has included an article or a book review or an editorial by Hugh T. Kerr. In 1950, when he took over as editor from John Mackay, then president of PTS, his work on the journal was done mostly on weekends and vacations. That is one aspect of his career that ended with his retirement.

Today, not much has changed in the basement of the Seminary's Administration Building where *Theology Today* is produced except that, as Kerr explains, Craig Dykstra, professor of Christian education, who is the new editor, "does more" and the former editor "does less."

Life off Campus

Meanwhile, Tim Kerr keeps busy at home riding his bicycle around Meadow Lakes where he is active on a number of committees. When not in residence there, he is likely to be visiting his son, Stephen, who is a professor of education at the University of Washington in Seattle, or his sister and brother who live in Sarasota, Florida.

But the busyness really hasn't changed; just the pace.

Putting the Pieces Back Together

By Nathaniel Hartshorne

Dennis Olson, who joined the faculty as an assistant professor of Old Testament last fall, is an optimist, a constructionist in an age of deconstructionists, a scholar who prefers putting the pieces back together to taking apart the whole.

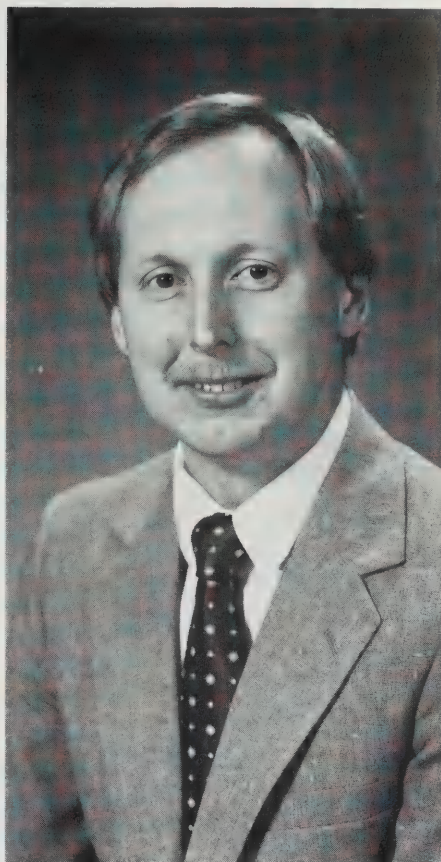
"What I enjoy doing," he says of his work at the Seminary, "is to try to see the shape of things in a text, to understand it as literature, and to see the theology that comes out of it. Some people like to take the details and focus on them; I like to try and put the pieces back together, seeing the broader themes, the literary patterns."

As a specialist in the Pentateuch, he's now writing a commentary on Deuteronomy "to see how the pieces fit together and what's been put in the foreground and what's been pushed in the background as editors have worked with it and as communities of faith have shaped it."

An Early Decision

For Olson, the decision to go to seminary, to serve a parish, and to study the Old Testament was not the result of some dramatic epiphany. It grew quite naturally out of his childhood as the youngest of three sons of Norwegian immigrants who settled on a farm outside of Luverne, a small town in the southwest part of Minnesota. His family were active in the local Lutheran church, and as a teen-ager, he was strongly influenced by their pastor who led the church's youth group. "By the time I got to college [Augustana College in Sioux Falls, South Dakota]," he recalls, "I was already thinking about going to seminary."

At Augustana, a friendship helped shape his theological views and



strengthen his faith. "I had a philosophy professor who was an atheist and loved to argue theology. I was the pre-seminary Christian, and so the sides were drawn. We were very good friends and spent a lot of time together."

Part of the reason he so enjoyed his discussions with his philosophy professor was that he was not afraid to take a position and defend it. He'd grown up in an atmosphere where ideas and issues were openly discussed and often challenged. The pastor of his church had encouraged his young charges to do the same thing. His skill at presenting and defending issues was further refined by his experience as a member of his high school and college debating teams.

Such preparation, he says, was helpful later at Luther Northwestern Seminary in St. Paul. "When I began doing critical studies of the Bible, I didn't have the kind of intellectual crises some of my classmates suffered who had studied the Bible as the word of God. I'd never had that baggage; in my world, it was fine to question things."

Having received his master of divinity degree from Luther Seminary, Olson had to decide whether to go into parish ministry or to prepare for an academic career. With the counsel of his wife, the former Carol Andersen, whom he had met in college and married in seminary, he decided to go for the doctorate and decide about parish work later.

Toward the Doctorate

Accepted by Union Seminary in Richmond, Virginia, as well as Harvard and Yale, Olson chose Yale. "I was interested in wrestling with Old Testament texts," he says, "and at Yale, there was a prominent Old Testament scholar, Brevard Childs, whose work I had read, and I shared his interests in theological issues." There was also a strong Department of Near Eastern Languages, which was then, and remains, a secondary area of his teaching competence.

In 1984, when Olson was awarded his Ph.D. from Yale, he decided to enter parish ministry and worry about academia later. He accepted a call to the United Lutheran Church in Frost, Minnesota (population: 290).

Olson remembers Frost as "sort of a Lake Wobegone place" where the congregation of his church (350) was larger than the population of the town: "It was a great community — all kinds of wonderful people." There were many young families, couples who'd left the city to return to their family farms when the farming boom was at its height in the 1970s. But by the time Olson and his wife arrived at Frost, the boom had collapsed and the area was in a crisis situation. "A lot of people were struggling. It was an important time."

Olson cherishes the memory of his ministry in Frost. "What I learned was how powerful the Word is for people. That experience has given me confidence in what I'm doing — nurturing and caring for the Word."

Class Notes

1931

F. Elwood Perkins (B) writes that he is in his 17th year of service on the staff of the Haddonfield (NJ) United Methodist Church since his retirement.

1936

After 52 years of ministry, **John Marvin** (B), pastor emeritus of the Chevy Chase Presbyterian Church of Washington, D.C., is now enjoying writing and traveling in his retirement. Last year, he led his 14th study and lecture tour of Europe, the Near and Far East. He has also been active in the Greater Washington Council of Camera Clubs.

1938

The pastor of the Westminster Church in Elizabeth, NJ, **Robert Scott** (B) also has an active broadcasting ministry. He has been heard on *Good Morning*, *This is Bob Scott* and *The Fourth R* on radio and has appeared on a weekly television program, *TV Sunday School*, which he wrote.

1941

Last May, **Herb Tweedie** (M) was awarded the title of pastor emeritus of the Broadmoor Presbyterian Church in Daly City on the south side of San Francisco, a church he served as pastor for 22 years.

1942

Last October, Dr. Thomas Gillespie, president of PTS, spoke at a service at the Presbyterian Church of Toms River, NJ, which celebrated the 45 years that **Ansley Van Dyke** (B, '44M) has been pastor to that church. Starting there preaching on weekends in 1942 shortly after his graduation from Princeton, Van Dyke was asked to stay on after the pastor died. He's been there ever since. "When I came to Toms River," he told a newspaper reporter last fall, "we had 137 members in the congregation. We now have 3,100."

David Woodward (B) and his wife, Betty, visited Kathmandu, Nepal, last fall to meet with Tibetan pastors and

evangelists and to encourage them in their ministry. "Winning Tibetans to Jesus Christ takes the gifting of God's Holy Spirit," he writes. "We invite you to pray with us for some 25 Tibetan Christian pastors and evangelists, 12 Tibetan churches, teachers in several schools, and some 2,000 Tibetan believers."

1943

Wallace N. Jamison (B) writes that what he's been doing "is certainly not unique, it may be a bit unusual." After his retirement as academic vice president of Illinois College in Jacksonville, IL, he began serving the Presbyterian Church (U.S.A.) at all four governing body levels simultaneously: interim pastor of the First Presbyterian Church, Jacksonville; member of the Candidates Committee in the Department of Vocations of the Presbytery of Great Rivers; moderator of the Synod of Lincoln Trails; and member of the Permanent Judicial Commission of the General Assembly.

1951

Following what he describes as "very active, rewarding, and fruitful years," **Arthur E. Matott** (B) retired last November as pastor of the Brentwood

Presbyterian Church in Brentwood, NY, where he worked on a redevelopment and renewal program sponsored by the Presbytery of Long Island. He now lives with his wife, Joan, in Orleans, MA, on Cape Cod.

1952

Twenty years ago, at the time of the Watts riots in Los Angeles, **Ann Boren Williams** (b) felt that she wanted "to do reconciliation [work]" to fight the racial problems in education. Today, she has "a job doing that very thing," she writes, as a teacher in an elementary school in Watts. "It was as if God had called me for this very place."

1953

Every two years, the Higher Institute for Religious Studies (ISER) in Buenos Aires confers its Maimonides



Ann Boren Williams



Richard A. Couch

Ecumenical Prize in recognition of distinguished ecumenical service. In 1987, this award was given to Marshall T. Meyer and **Richard A. Couch** (B, '59D), two Americans who have worked together in Argentina for more than two decades to develop understanding among Catholics, Protestants, and Jews in Argentina and to promote justice and human rights in the country. Meyer is a rabbi who currently presides over a congregation in New York City;

Couch is an ordained Presbyterian minister who, as a fraternal worker with the mission agency of the PC (U.S.A.), has taught for the past 28 years at Union Theological Seminary in Buenos Aires, where he was also for several years a vice president. In addition to his work as a founding member of the ISER (the only ecumenical institute of its kind in Latin America), he has been involved with other organizations devoted to ecumenical causes: he was co-founder and director of the Christian Study Center, collaborator in the Argentine Federation of Protestant Churches, and coordinator of a special ecumenical project in Uruguay.

In its struggle for freedom and human rights in Argentina, the ISER has been especially active in its campaign against anti-semitism and oppression by successive military dictatorships.

1954

Bryan H. F. Ernst (b) was elected in 1987 as a representative to the Synod of Victoria of the Uniting Church in Australia, in which he serves as a clergyman.

1955

Robert P. Heim (B) lives in Arnold, MD, and is employed as a staff specialist with the American Red Cross. He has been Honorably Retired from Baltimore Presbytery since April 1987 and from the U.S. Navy since June 1986.

The Gospel Shines Through (C.S.S. Publishing Co., Lima, OH) is one of the most recent books written by **Thomas D. Peterson** (M), a retired pastor who lives in Saratoga Springs, NY. It is a collection of 16 sermons for Advent, Christmas, and Epiphany based on First Lesson texts from the Common Lectionary, Cycle B. Peterson had served at South Glens Falls (NY) United Methodist Church.

1956

In November, **Joe David Ruffin** (B) was called by Missouri Union Presbytery to serve as organizing pastor of The Lake of the Ozarks Presbyterian Church, in Osage Beach, MO. Ruffin

was previously pastor of the First Presbyterian Church of Mabank, TX.

1957

Citing the "superlative scholarship" of a recent book by **Keith J. Hardman** (B), professor of philosophy and religion at Ursinus College in Collegeville, PA, President Richard P. Richter presented to Hardman the college's Faculty Achievement Award last June. Hardman's book, *Charles Grandison Finney, 1792-1875: Revivalist and Reformer*, was published in the spring of 1987 by Syracuse University Press. Hardman has been teaching at Ursinus College since 1967 and holds degrees from Haverford College, Columbia University, and the University of Pennsylvania.

1958

For the first time, the moderator of the Presbyterian Church's Synod of the Northeast (which encompasses New England, New York, and New Jersey) is a woman minister, **Margaret E. Howland** (B), pastor of the South Presbyterian Church in Yonkers, NY, who was elected in June 1987. Her election, said the executive of the Presbytery of Newark (NJ), is an "affirmation

Keith J. Hardman



of the long-held position of the Presbyterian Church that God calls all into service regardless of race or sex." Howland had served as minister of Christian education at the Packanack Community Church in Wayne, NJ, during the mid-1960s.

Philip Park (B) and his wife, Jacqueline, are serving the Church in Japan, having been commissioned last year as fraternal workers at a General Assembly meeting in Biloxi, MS. Earlier, while he was pastor of the St. Mark Presbyterian Church in Portland, OR, Park had received the Ecumenical Service Award given by the Ecumenical Ministries of Oregon.

1959

Robert V. Jones (B, '62M) is an adjunct faculty member of the Pacific School of Religion in Berkeley, CA, where he is teaching homiletics this year.

1960

In addition to serving Wissahickon Presbyterian Church in Philadelphia, **Jacob B. Adams III** (B) is now also serving a block away at Wissahickon Baptist Church.

Roger Williams, Moses Brown, H.D. Thoreau, and Clarence Darrow — these are some of the historical figures that **P. William Hutchinson** (B) has portrayed during his 19 years on the faculty of Rhode Island College in Providence, RI, where he is professor of theatre.

1961

Christian H. Martin (B) has retired from the U.S. Air Force, in which he had a career as a pilot and chaplain, to undertake a ministry of counseling, visitation, and writing, which he will pursue from his home in San Antonio, TX. His last two assignments with the Air Force were in Turkey ("a biblically significant nation") and at Nellis Air Force Base in Las Vegas, Nevada, home of the U.S.A.F. Thunderbirds Aerial Demonstration Team.

1962

In January, Whitworth College, a private, liberal arts college affiliated with the PC (U.S.A.) in Spokane, WA, appointed a new president, **Arthur J. De Jong** (M), who resigned from the presidency of Muskingum College (New Concord, OH) to take up the post. He had served at Muskingum since 1978, during which time the college embarked on a long-range planning program that has already doubled the institution's endowment. In 1987, De Jong took a sabbatical leave to become a visiting scholar at the Center of Theological Inquiry in Princeton.

?

Have you moved recently?
Do you have a new address?

If so, please send your new address along with your previous one to:

Alumni/ae Office
Princeton Theological Seminary
CN821

Princeton, NJ 08542-0803.
This will help us keep sending you the *Alumni/ae News* and other important Seminary materials.

1963

"A warm 'hello' to all my friends," says **Jan Lugtighed** (M), who moved this past September to Hoogvliet in the Netherlands, where he is pastor of the Dutch Reformed Church there.

The North American Moravian, the national monthly magazine of the Moravian Church, has been edited since June 1987 by **Hermann I. Weinlick** (B), who was also named in June as director of publications and communication for the Northern Province of the Moravian Church. His office is in Bethlehem, PA.

1965

Filbert L. Moore, Jr. (B), has been pastor of Westminster Presbyterian Church in Raleigh, NC, since September.

Janos D. Pasztor (M), who lives in Hungary, has moved from Debrecen to "the suburbs of the great city of Budapest" to accept a call to the Budapest-Budafok congregation of the Reformed Church in Hungary. "Now God has helped me enter into full-time parish ministry," he says, following "11 wonderful years of trying to help young candidates for the ministry" at the Hungarian Reformed Theological Academy in Debrecen, where he was professor of the history of mission and liturgics. This academic year (fall 1987-spring 1988), Pasztor is a visiting scholar at Columbia Theological Seminary in Decatur, GA, and in April, returned to the Princeton campus where he addressed Dr. Willis' class, Theologian as Preacher.

1966

ST Kimbrough, Jr. (D), is a member of the Center of Theological Inquiry in Princeton, where he has been editing a three-volume series of the unpublished poetry of Charles Wesley, the 18th century English Methodist preacher and hymn writer (and brother of John, the founder of Methodism). Volume I was published this April by United Methodist Publishing House under the Kingswood imprint. In May 1987, he published two other works: *Lost in Wonder* (Upper Room Books), which treats the contemporary relevance of Wesley's hymns; and *Sweet Singer* (Hinshaw Music, Inc.), 16 new arrangements of Wesley hymns for solo and unison voice.

Kimbrough also performs Wesley's works. In 1985, he appeared in New York's Carnegie Hall in the pre-

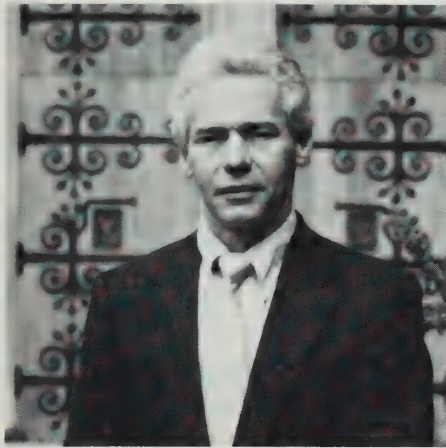
miere of *Sweet Singer*, a one-person musical about Charles Wesley, which Kimbrough wrote. Kimbrough, a baritone who has sung with the Bonn Opera in West Germany and in concerts across Europe, has since performed *Sweet Singer* on college campuses and in churches across the U.S., and this year, will again take it across the country in performances celebrating the bicentenary of Charles Wesley's death and the 250th anniversary of his conversion.

He will also record an album of Wesley hymns, to be produced in 1988 by the German Methodist Church. And, as part of his "commitment to give composers who were effaced by the Third Reich their rightful place in music history," he has recorded an album of previously unrecorded Kurt Weill songs, *This is the Life*, that was released by Arabesque Records in April.

In June 1987, Kimbrough was the guest preacher for the North Alabama Conference of the United Methodist Church.

"Is there a sex devil?" asks **Paul A. Mickey** (B, '70D) in his book, *Sex with Confidence*, published by William Morrow Company this February. Mickey explores issues such as how one's obsession with sexual attractiveness causes eating disorders including anorexia and bulimia. "The book was written in an effort to help people deal with areas where compulsive behavior is affecting their sexuality," he explains. In addition to the "déviling aspects" of these eating disorders, the book also treats subjects ranging from "the prison of promiscuity" to "sex as a substitute," says Mickey, who has been teaching pastoral care and counseling at Duke University Divinity School in Durham, NC, since 1970.

In November 1987, *Tough Marriage*, also by Mickey, was published in paperback by Bantam Books. Having written the book for ministers and marriage counselors, Mickey found that people were buying the book as gifts for soon-to-be or recently married couples. "[It's about] how to make your marriage stronger . . . resilient," he says. "It helps people prepare for the pits instead of the peaks." The books, which contain a "smattering" of scrip-



Paul A. Mickey

tural references, are described in the book industry as "crossover" books written for both secular and Christian audiences.

In about a year, Mickey's next book, which discusses eating disorders, should be in the bookstores. Written with a co-author, it is entitled *Feeding the Emptiness*.

One more note: Mickey has been elected as a delegate to the 1988 Southeastern Jurisdictional Conference of the United Methodist Church from the North Carolina Annual Conference.

Howard L. Milkman, Jr. (B, '68M), continues as pastor of the First Presbyterian Church in Springfield, IL, and in his studies toward a master's degree in counseling, which will be his fourth graduate degree.

1970

S. Sturgis Poorman, Jr. (B), has returned to the United States after three years of service with the Presbyterian Church of Southern Africa in Harare, Zimbabwe. He is now pastor of the First Presbyterian Church of Phoenixville, PA.

1971

David Bloom (M) received the Luke Mowbray Ecumenical Award from the American Baptist Churches U.S.A. at their biennial convention in Pittsburgh last June. Bloom is associate director for urban ministry of the Church Council of Greater Seattle.

The Association of Theological Schools has appointed **John William**

Zehring (E), vice president for development at Bangor Theological Seminary in Maine, as editor of its new publication *Seminary Development News*.

1972

Besides being the first member of the clergy to be elected to the Arvada (CO) Chamber of Commerce Executive Council and Board of Directors, **Jack Van Ens** (B, '76M, '84P) also finds time to write three newspaper columns for Denver newspapers. In between these responsibilities, he is pastor of the Arvada Presbyterian Church.

1973

Craig Douglas Erickson (B, '74M), who is visiting assistant professor of homiletics and liturgics at the University of Dubuque Theological Seminary in Dubuque, IA, has written *Under the Shadow of Your Wings*, a series of 10 Lenten sermons examining God's covenant with his people. The book has been published by C.S.S. Publishing Company of Lima, OH.

1974

Robert Joe Lee (B, '81M) reports that he and his wife now have two new children in their home, a severely retarded nine-year-old who came to live

with them under New Jersey's Home Skill Development Program, and a son who was born to them in June 1987. The Lees, who live in Ewing, New Jersey, now have three of their own children and two boys who live with them under the state program.

The American Theological Library Association recently published in its bibliography series a *Bibliography of Ancient Ephesus*, compiled by **Richard E. Oster** (D), who is associate professor of New Testament at Harding Graduate School of Religion in Memphis, TN.

1976

"The style of my life . . . is monastic, but I am also a missionary, sent to proclaim the coming of the Kingdom of God in word as well as by the witness of my life," **William Skudlarek** (D) wrote in an August 1987 issue of *Maryknoll Magazine*, published by the Maryknoll Fathers and Brothers in Ossining, NY. He was referring to his new life as monk and missionary in Morro do Pilar, a small (pop.: 5,000) community in the state of Minas Gerais which he calls "the Lake Wobegone of Brazil." Describing his daily life there, Skudlarek wrote, "I visit a lot, especially the people who can easily be overlooked: the poor, the sick, the old, the mentally deficient.



William Skudlarek

Sometimes I bring communion; sometimes I pray; sometimes I just visit, but I am always offered a cup of sweet black coffee. I take kids swimming in the river outside of town, and I roam the countryside. . . ." Such friendships, he hopes, will help him build "small Christian communities." Skudlarek has been in Brazil since 1985.

1979

Gary J. Dorrien (E, M) has joined the staff of Kalamazoo College in Kalamazoo, MI, as a member of the Religion Department faculty and dean of the chapel. An Episcopal priest, Dorrien has published two books and numerous articles.

Now in what he calls a "temporary ecumenical venture" while maintaining his membership in the San Joaquin Presbytery, **Patrick W. Mecham** (B) is serving a Disciples church in Visalia, CA.



The editors of *Alumni/ae News* (and of our sister publication *The Princeton Spire*) would like to know about Princeton alumni/ae in more detail. If you have

an idea for an article about an interesting or unusual ministry or an experience you think our readers would enjoy, let us know.

Send your ideas to:

Nathaniel Hartshorne
Alumni/ae News
Princeton Theological Seminary
CN 821
Princeton, NJ 08542-0803

1980

Brian Donley (M) has been appointed president of John Wesley College in High Point, NC. Donley, who received his D.Min. from Drew University in 1987, is also serving as a brigade chaplain in the U.S. Army Reserve.

1981

William D. Chancellor (B) received his master's degree in clinical social work from Bryn Mawr College (Bryn Mawr, PA) in 1987 and is living in Williamsport, PA. He is interim pastor

at Jersey Shore Presbyterian Church in Jersey Shore, PA, and a psychotherapist at Tressler Lutheran Services in Williamsport.

1982

Scott D. Anderson (B) has been pastor of Bethany Presbyterian Church in Sacramento, CA, since August 1987. He has been active in Sacramento as first vice president of the Interfaith Service Bureau and as a member of the Sacramento City-County Homeless Task Force. From 1982 to 1987, he was pastor of St. Stephens Presbyterian Church in North Highlands, CA.

In October 1986, **Virginia B. Nowack** (B) became pastor of Onondaga Valley Presbyterian Church in Syracuse, NY.

"... you have distinguished yourself and brought honor to your alma mater as a distinguished scholar, caring pastor, creative educator and loyal alumnus," read the Award of Recognition presented last September by Greenville College (Greenville, IL) to **Brian T. Hartley** (B). "Your example of joyful living and unselfish service is a role model for all," continued the citation to Hartley, who is presently serving as assistant pastor of Wesley Chapel Free Methodist Church in Toronto and as host for the *Herald Cassette*, an audio production by the Free Methodist Church in Canada.

After a year spent hiking and studying in the Holy Land, **Bruce Johnson** (B) has settled down as the new pastor of First Presbyterian Church in Raton, NM.

1984

Judith Duke Dean (B) says her title is now "the Reverend Dr." since receiving a doctor of education degree in human sexuality from the Institute for Advanced Study of Human Sexuality in San Francisco, CA.

Rebecca Price Janney (B), who makes her *Alumni/ae News* writing debut in this issue with her article "Ministers and Marriage," has been serving as interim minister at the First United Church of Christ in Royersford, PA, having previously served as Protes-

tant chaplain at the DuBois Regional Medical Center in DuBois, PA. She lives in Royersford, with her husband, **Scott R.P. Janney** (B), who has been associate pastor at the Lower Providence Presbyterian Church in Eagleville, PA, since 1987, when he left his position as the Punxsutawney area minister in Punxsutawney, PA.

1986

Having graduated last October from the U.S. Air Force Officer Candidate School as a second lieutenant, **Eric Jorgensen** (B) is now in navigator training at Mather Air Force Base in Sacramento, CA.

One weekend last September, The Book Gallery in New Hope, PA, pre-



Annette Moser Wellman

sented "Showcase: The Arts of New Hope," which included watercolors and prismacolor pencil works by area artist **Annette Moser Wellman** (B), who lives in Doylestown, PA. Working generally in pastel colors, Wellman (who is also a sculptor) says, "I believe the spaces that are 'left over' are often the most interesting element in a painting. I develop these spaces and make us take notice of their mysteries." Wellman is on the staff of an advertising agency in Princeton and also travels to Philadelphia, where she preaches and leads workshops on topics ranging from spirituality to religion and women in the post-modern world.

Obituaries

John Russell Bucher, 1918B, 1921M

Dr. Bucher, professor emeritus at Findlay College and Winebrenner Theological Seminary in Findlay, OH, died July 6, 1987, at the Winebrenner Extended Care Facility in Findlay. He was 97 years old.

Born in Shepherdstown, PA, Dr. Bucher earned his undergraduate degree at Findlay College in Findlay, OH. He then studied at Princeton and in 1918, following his graduation, was ordained into the ministry of the

Churches of God. He became pastor of churches in Mechanicsburg and Middletown, both in Pennsylvania, and in McMechen, WV.

Dr. Bucher, who earned his Ph.D. in 1940 from New College in Edinburgh, Scotland, was also a teacher. He was on the faculty of a high school in Mount Pleasant, PA, and from 1925 to 1938, he taught Bible, theology, and Greek at Findlay College. In 1946, he became professor of Greek and New Testament at Winebrenner Theological Seminary, from which he retired in

1967.

In 1965, he was awarded an honorary Doctor of Divinity degree from Findlay College.

Dr. Bucher is survived by his wife, Delta; a stepson; two stepdaughters; 10 step-grandchildren; and 16 step-great-grandchildren.

Bruce Alexander Cumming, 1923B, '24M

Mr. Cumming, who was a missionary in Korea, a pastor, and a professor, died on January 6, 1988, at his home in Winter Park, Florida. He was 88 years old.

Born in Baltimore, MD, he received his undergraduate degree from Kentucky Wesleyan College and several years later attended Union Theological Seminary in Richmond. He subsequently transferred to Princeton Seminary and to Princeton University and studied at both institutions simultaneously for two years, receiving his Th.B and Th.M. degrees from one and a master's degree in art from the other. He later earned a Doctor of Theology degree from Union Seminary and an honorary Doctor of Divinity degree from Kentucky Wesleyan College.

In 1925, after completing his studies at Princeton University and Princeton Seminary, he was ordained by the Presbytery of Potomac of the PCUS and became pastor of Calvary Church in Baltimore, where he had earlier served as stated supply. Two years later, he traveled to Korea, where he was a missionary in Mokpo until 1938. In 1950, he returned to Korea and served as a missionary in Kwangju until 1958, including three years as a U.S. Army chaplain. During two of these years, he was assigned to the Prisoner of War Command, in which he ministered to thousands of North Korean prisoners.

In the years between his two trips to Korea, Mr. Cumming served as both stated supply and pastor to four churches in Florida. Then, from 1966 to 1968, he served as stated supply of the Laburnum Presbyterian Church in Richmond, VA, until he was called to the Winter Park Presbyterian Church in Winter Park, FL, as minister of visitation. In this position, he instructed at least 2,000 people in Christian discipleship through his quarterly series of new member classes.

Dr. Weir Carlyle Ketler, Trustee Emeritus

Dr. Ketler, a member of Princeton's Board of Trustees from 1930 to 1965 and president of Grove City College in Grove City, PA, for 40 years, died December 15, 1987, near Grove City. He was 98.

In 1916, when he became the third president of the institution, a college of liberal arts and sciences, he was 27 years old and the youngest president of a recognized college in the country. His father was Dr. Isaac C. Ketler, founder and first president of Grove City College. The two men led the institution for almost 80 years.

Dr. Ketler considered that his most important achievement during his 40 years as president was his leadership in developing the upper campus, a project that turned what one administrator described as "a hilltop of woods and orchards" into "a masterpiece of architecture and landscaping."

At a dinner given in his honor in 1951, Dr. Ketler's achievements were recognized by the chancellor of Syracuse University, Dr. William P. Tolley, who said that, under Dr. Ketler's leadership, Grove City College "has moved from a struggling provincial enterprise to national recognition as a college of unusual stability and quality."

Born in Blacktown, PA, near Grove City, Dr. Ketler graduated from Grove City College in

1908. He became a member of the faculty that same year and went on to receive a second degree from Yale University in 1910. He served as assistant to the president and as acting president before he was named president in 1916, a position he held until his retirement in 1956. From 1964 to 1987, he was an active member of the institution's board of trustees and subsequently became a trustee emeritus. As a faculty member at Grove City College, he taught history, economics, and math. He was also the head basketball coach and an assistant football coach.

In addition to serving on Princeton's Board of Trustees, Dr. Ketler was president of the Presbyterian College Union, president of the Higher Education Section of the Pennsylvania State Education Association, and a trustee for the Grove City Hospital. He received five honorary degrees acknowledging his accomplishments in higher education.

An editorial that appeared in a local publication after Dr. Ketler's death described him as "a man of great intellect, quiet dignity, humility, kindness and respect for his fellow man."

Dr. Ketler's first wife, Ellen, died in 1968. He is survived by his second wife, Edna; a daughter; two sons; a stepson; a stepdaughter; nine grandchildren; and 13 great-grandchildren.

Obituaries

Mr. Cumming was a professor at two schools: he taught from 1954 to 1957 at Presbyterian Seminary in Seoul, South Korea, and from 1958 to 1967 at the Presbyterian School of Christian Education in Richmond, VA.

He is survived by his wife, Virginia; a sister; three children; 11 grandchildren; and 17 great-grandchildren.

Edward G. Yeomans, 1928B

Mr. Yeomans, a Presbyterian pastor who served churches in four states, died on September 25, 1987, in Albuquerque, NM, where he had been living. He was 88 years old.

Mr. Yeoman's first four pastorates, totalling 30 years, were in Pennsylvania — in Nottingham, Danville, Springfield, and Bristol. In subsequent years, he was pastor of the First Presbyterian Church in Ponca City and in Newkirk, OK; organizing pastor of

St. Andrew Presbyterian Church in Sun City Center, FL; chaplain of the Albuquerque (NM) Police Department; and minister of visitation and evangelism at the Immanuel Presbyterian Church in Albuquerque, from which he retired in 1976 and where he continued to teach an adult Bible class. In the early 1960s, he was also a field representative for the College of the Ozarks, a Presbyterian-related institution in Clarksville, AR.

The son of a minister, Mr. Yeomans was born in Washingtonville, NY, and raised in Philadelphia. He was educated at the University of Pennsylvania and at Princeton University in addition to Princeton Seminary.

James Willard Dye, 1930B

Mr. Dye died on April 12, 1987, in Rydal, PA, at age 82. He had been pastor emeritus of the Abington Presbyterian Church in Abington, PA.

After he was ordained in 1930 by the Presbytery of Steubenville, Mr. Dye was called to the First Presbyterian Church of Tyrone, PA, where he was assistant pastor for two years. He then served as pastor to Presbyterian churches in Belleville and Middletown, PA, and in Worcester, MA. In 1956, he was called to the Abington (PA) Presbyterian Church, where he was subsequently associate pastor. He retired in 1973.

A native of Richmond, OH, Mr. Dye was a 1927 graduate of the College of Wooster in Wooster, OH.

He was on active duty with the U.S. Naval Reserve from 1944 to 1946.

Mr. Dye is survived by his family, who reside in Jenkintown, PA.

Charles Ladd Cureton, Jr., 1931M

Mr. Cureton, a Presbyterian pastor and executive with the Synod of New Jersey, died June 12, 1987, at Meadow Lakes Retirement Community in Hightstown, NJ. He was 86 years old.

Born in Pickens, SC, he graduated from Furman University (Greenville, SC) in 1924 and from Columbia Theological Seminary (Decatur, GA) in 1928. He then served for two years as pastor to churches in South Carolina before entering Princeton Seminary in 1930.

After his graduation from Princeton, Mr. Cureton was named pastor of the First Presbyterian Church in Hamonton, NJ, where he served until 1954, when he became an associate executive with the Presbyterian Synod of New Jersey. He held this position until 1967. From 1967 until his retirement in 1976, he was minister of visitation at First Presbyterian Church in Dunellen, NJ. He had lived in Hightstown, NJ, for the past 11 years.

Mr. Cureton served as moderator of the West Jersey Presbytery in 1941 and 1942, and was vice moderator of the Presbyterian Synod of New Jersey in 1947 and 1948. He was also a member of the New Jersey Council of Churches, serving on its general board and as chairman of its Department of Institutional Ministries.

"Dad was a keen student of ecumenical affairs, with a special interest in Presbyterian reunion," recalls Charles L. Cureton III, one of

Milton A. Galamison, Princeton Trustee

Mr. Galamison, a member of Princeton's Board of Trustees, died at his home in Brooklyn, New York, on March 9, 1988, at the age of 65.

Mr. Galamison was distinguished as a pastor, educator, and community activist. Born in Philadelphia, the son of a postal worker, he received a B.A. from Lincoln University in 1945 and B.D. and Th.M. degrees from Princeton Seminary in 1947 and 1949.

From 1948 until his death, Mr. Galamison was minister of the Siloam Presbyterian Church in the Bedford-Stuyvesant section of Brooklyn, whose membership grew during this period from 500 to 1,200.

In the early 1960s, he led the first boycotts in New York City aimed at integrating the public schools and later in the decade, he directed a campaign that succeeded in establishing a decentralized system of community school districts. These struggles were carried out through means that included

picketing, lawsuits, sit-ins, and other nonviolent protests that led to several arrests. Years later, in an interview, Mr. Galamison told a reporter that his arrests were "an honor." From 1968 to 1969, he served on the New York City Board of Education.

Mr. Galamison was professor of education and urban affairs at Harvard University's Graduate School of Education, director of School and Community Organized for Partnership in Education (SCOPE), and chairman of the board of directors of the Opportunities Industrialization Center of New York.

He served on the Princeton Board of Trustees as an Alumni Trustee from 1970 to 1973 and as a Trustee from 1980 until his death.

In recent years, he worked to establish a cattle farm in Ghana as a cultural exchange for Bedford-Stuyvesant youths and to help feed Africans.

He is survived by his wife, Gladys, from whom he was divorced, and a son, Arthur, Jr.

Mr. Cureton's sons, who is a Presbyterian minister now doing graduate work at the University of Virginia in Charlottesville. "In 1983, as the two [Presbyterian] groups gathered in Atlanta for the formal organizational marriage, Dad was determined to be a part of the event. He attended every session, often standing only with the help of two of his sons."

His first wife, Laurie, died in 1967, and his second wife, Miriam, died in 1983.

Surviving are a daughter; three sons; three sisters; and five grandchildren.

Willis A. Baxter, 1938B

Mr. Baxter, pastor emeritus of Christ's First Presbyterian Church in Hempstead, NY, where he served for 23 years, died October 11, 1987, in Allentown, PA, after a brief illness. He was 79 years old.

After his graduation from Coe College in his native Cedar Rapids, IA, Mr. Baxter worked for a brief period and then entered Princeton Seminary. His first pastorate, after earning his Th.B. from Princeton, was in Hobart, NY. Subsequent pastorates were in Stamford, CT; Yonkers, NY; and finally Hempstead, NY, on Long Island, at Christ's First Presbyterian Church, which was organized in 1644 as the first Presbyterian Church in the United States. After his retirement from this church in 1974, he moved to Allentown, PA, and served as interim pastor to six congregations.

A local newspaper offered a description of Mr. Baxter by paraphrasing an elder of the Hempstead church, who regarded him as "an intelligent and widely read man [who was] well versed in subjects from science to current events . . . [and] was also an excellent speaker."

Mr. Baxter also studied at the University of Iowa and Union Theological Seminary, and received an honorary degree from Illinois College in Jacksonville, IL.

He is survived by his wife, Priscilla; a daughter; two granddaughters; a brother; a sister; and 10 nieces and nephews.

Frank Johnson Turnbull, 1939B

Mr. Turnbull, a Presbyterian minister

who served rural pastorates in six states, died on June 16, 1987, in Berea, KY. He was 74 years old.

Born in Altoona, PA, Mr. Turnbull was a graduate of Princeton University. He also studied at Pittsburgh-Xenia Theological Seminary.

In 1939, he was ordained by the UPCNA and was called to a church in West Hebron, NY. Subsequent pastorates were in Pennsylvania, Missouri, Iowa, Tennessee, and West Virginia. In 1970, Mr. Turnbull became minister-in-residence at Singing Hills Retreat in Palestine, WV.

He is survived by his wife, Ellen; three sons; and four daughters.

Elton M. Eenigenburg, 1943M

Dr. Eenigenburg died December 28, 1987, in Grand Rapids, MI, at age 72. He was dean of the faculty of Western Theological Seminary in Holland, MI, where he had been a teacher and administrator for 35 years.

Born in Chicago, he graduated from Rutgers University in New Brunswick, NJ, and from Western Theological Seminary. He did graduate work at Union Theological Seminary (NYC) as well as Princeton, and received his Ph.D. in 1949 from Columbia University.

Ordained in 1940 by the Reformed Church in America, Dr. Eenigenburg served Reformed churches in Long Branch and Passaic, NJ; and in Chicago, before he accepted a position at Western Theological Seminary in 1952 to teach church history. From 1961 to 1977, he served the institution as academic dean and in 1963, he was named to fill the Seminary's new chair of Christian ethics and philosophy of religion, which he held until his retirement in 1985. Dr. Eenigenburg produced many scholarly works, including a history of the Reformed Church in America.

After his retirement, he continued to serve Western Seminary: he was dean of the faculty, was active in the doctor of ministry program, and taught a course in theology.

He was a member of Trinity Reformed Church of Holland, MI, and served the denomination as a member of several boards and committees.

Dr. Eenigenburg is survived by

his wife, Edith; three sons; a daughter; three grandchildren; three brothers; and a sister.

Michael Klinoff, 1947M

Mr. Klinoff, a retired Presbyterian minister, died October 15, 1987, in Deland, FL, at age 79.

Mr. Klinoff moved to Florida in 1973, after he retired from the First Presbyterian Church of Nanticoke, PA, where he had been pastor for seven years. Previously, he held pastorates in Norwich, NY; Florence, NJ; Irvington, NJ; and West Pittston, PA. From 1939 to 1942, he did evangelistic work for Le Tourneau Foundation in New York City.

Born in Hammond, IN, Mr. Klinoff was a graduate of the University of Northern Iowa and of Eastern Baptist Theological Seminary in Philadelphia, in addition to Princeton. He also studied at the Cincinnati Conservatory of Music and at Bloomfield Theological Seminary.

He is survived by his wife, June; a daughter; two sisters; a brother; and a granddaughter.

Sue Ollie Burt, 1950B

Ms. Burt, a retired teacher and licensed Presbyterian minister, died December 31, 1987, in Bryn Mawr, PA. She was 75 years old.

Born in Quitman, MS, she was a 1931 graduate of the Northfield School for Girls (now the Northfield Mount Hermon School) in Northfield, MA, and attended William and Mary College. She also received degrees from Temple University in Philadelphia and the State University of New York at Albany, in addition to Princeton.

Ms. Burt taught religion at schools in Waterbury, CT; and Chatham, VA. She was also a high school English teacher in Guiderland, NY, and then at two schools in Pennsylvania, including Plymouth-Whitemarsh High School, from which she retired in 1977.

Licensed by the Presbytery of Westchester in 1960, she did pastoral work in Connecticut, Massachusetts, South Dakota, Florida, Virginia, and New York.

She is survived by a niece and four nephews.

Gifts

IN MEMORY OF:

The Reverend Dr. Willis A. Baxter ('38B) to the Scholarship Fund

The Reverend Dr. Robert B. Berger ('32B) to the John A. Mackay Presidential Chair

Dr. Calvin Calmon to the Calvin Calmon Biblical Studies Fund

Edward J. Croot to the Scholarship Fund

Joseph Heatly Dulles (1877B) to Speer Library

The Reverend Joseph J. Lemen ('50B) to the Education Fund

John S. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund

Eleanor Miller Ormiston ('48E) to the Alumni/ae Roll Call

The Reverend Dr. Mark Pett to the Capital Campaign Fund

Robert Carleton Uddenberg to the Scholarship Fund

Lida P., Ellis John, Kathryn B. F., Helen F. Underhill, and their kinsmen to the Scholarship Fund

IN HONOR OF:

The Reverend Maureen Morris ('83B) to the Scholarship Fund

The Reverend Keiko Obara ('53b) to the Education Fund

1988 ALUMNI/AE ROLL CALL QUESTIONS & ANSWERS

- PTS and the College of New Jersey were one institution until 1896; the College was then re-organized and became Princeton University.
_____ True _____ False
- How many M. Div. students are enrolled in PTS?
a. 798 b. 245 c. 138 d. 452 e. 387
- What percentage of alumni/ae contributed to the 1987 Roll Call?
a. 10% b. 20% c. 30% d. 40% e. 50%
- Of full-time women faculty teaching at the 10 Presbyterian seminaries, what percentage are at PTS?
a. 19% b. 9% c. 26% d. 47% e. 78%
- New Jersey has the most alumni/ae (1207), Pennsylvania is second (1047). Which state is third?
a. New York b. California c. Texas d. Ohio e. Florida
- Denominational support constitutes less than what percentage of the PTS budget?
a. 4% b. 15% c. 20% d. 50% e. 62%
- What percentage of M. Div. and M. A. students receive financial aid?
a. 47% b. 39% c. 76% d. 24% e. 58%
- Miller Chapel was named for:
a. Miller Barber, PGA pro b. Patrick D. Miller, Jr., PTS professor & Old Testament scholar c. Ann Miller, tap dancer & actress d. Samuel D. Miller, second PTS professor e. Charles Hodge, third PTS professor
- How many alumni/ae live outside the U. S.?
a. 2,051 b. 848 c. 89 d. 196 e. 437
- How many denominations are represented in the student body?
a. 49 b. 36 c. 52 d. 74 e. 7
- Less than what percentage of the PTS endowment income can be used for general operating needs?
a. 5% b. 20% c. 40% d. 50% e. 65%
- What percentage of M. Div. students are women?
a. 23% b. 18% c. 36% d. 8% e. 77%
- The average financial aid grant to M. Div. and M. A. students is _____
a. \$576 b. \$1,461 c. \$2,622 d. \$4,318 e. \$3,777
- What do Thomas W. Gillespie and Robert Schuller have in common?
a. are fishermen b. wives named Barbara c. Dutch ancestors d. are professional wrestling fans e. established churches in Garden Grove, California, in 1955
- How many class stewards and associate stewards are working to make this year's Roll Call the most successful ever?
a. 100 b. 250 c. 300 d. 550 e. 702
- What was the average gift to the 1987 Roll Call?
a. \$66 b. \$75 c. \$82 d. \$91 e. \$145

ANSWERS: 1. False 2. d 3. b 4. c 5. b 6. a 7. c 8. d 9. b 10. d 11. b 12. c 13. d 14. e 15. d 16. a

Continuing Education Calendar

JUNE

13-16 Expanding Ministry
Among Men and
Women Clergy
(John C. Talbot and
Melinda Mackenzie)

27-
July 7 47th Institute of
Theology -
Pilgrimages

JULY

11-14 Effective Group
Leadership
(Roy Pneuman and
Margaret Bruehl)

18-21 Three seminars in
human relations:
Designing for
Experiential Learning
Personal Power
Life Planning and
Personal Management
(Roy Pneuman and
Margaret Bruehl)

AUGUST

1-4 Seminar for senior
pastors
(John C. Talbot)

ALUMNI/AE CHAPTER GATHERINGS

Monday, May 2

Pittsburgh, PA - dinner meeting
Speaker: Daniel L. Migliore,
Arthur M. Adams Professor
of Systematic Theology

Saturday, June 11

St. Louis, MO - General
Assembly
Speaker: Thomas W. Gillespie

If you plan to be in St. Louis Saturday
evening, June 11, you will not want to
miss Princeton's General Assembly
Alumni/ae Dinner. We will be aboard a
sidewheeler riverboat, cruising down

the Mississippi.

Tickets will be \$16, available with pre-
paid advance reservations, or at Gen-
eral Assembly on a first-come first-
served basis. We will board the river-
boat at 6:00 p.m. for hors d'oeuvres and
our meeting, which will be followed by
dinner and a cruise and return to dock
by 11:00 P.M.

Detailed information will be mailed to
elected commissioners, while other
alumni/ae may obtain information
from the Alumni/ae Office.

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Bulk Rate
Non-Profit Org.
US Postage
PAID
Permit No. 190
Princeton, NJ

3-47
2935a
126:7

LIBRARY OF PRINCETON
OCT 19 1988
THEOLOGICAL SEMINARY

Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

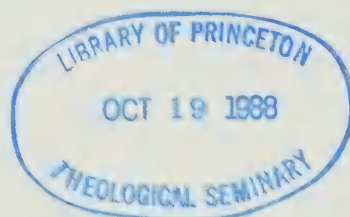


The Victorians Come to Speer Library

Volume XXVI, Number 7

Fall 1988

Fall 1988



Alumni/ae Princeton Theological Seminary

Vol. XXVI, No. 7
Fall 1988



CONTENTS

Features

Ministers through the Years	4
A Challenge to Fathers Everywhere <i>By Ron Rand</i>	6
The Handwriting on the Wall <i>By Arthur M. Byers, Jr.</i>	7
Three Views of the Single Pastor	8
A Letter from the Philippines <i>By Peter Larson</i>	12
More than Scripture and a Handshake Christie Neuger is teaching PTS students to be effective pastoral care givers	14

Departments

News in Brief	2
Emeriti/ae	15
Faculty Notes	16
Staff Notes	16
Class Notes	18
Obituaries	21
Weddings/Births/Gifts	24
Continuing Education Calendar	<i>Inside back cover</i>
Alumni/ae Chapter Gatherings	<i>Inside back cover</i>

Editor, Nathaniel Hartshorne
Assoc. Editor, Helene Gittleman
Art Director, Jim Stevenson
Publications Office
Princeton Theological Seminary
CN 821
Princeton, New Jersey 08542-0803

On the cover:

The Reverend James Leigh Joynes, master at Eton, by the British cartoonist Spy, from *Vanity Fair*

A Message from the President

Dear Colleagues:

In May, we were in Hungary (see p. 2) as guests of the Reformed Church, our ecclesiastical cousin among the Magyars. Throughout this century, Hungarian students have come to the Seminary for graduate work. A bursary now makes it possible for us to have a Hungarian minister in our student body each year. While in Budapest, therefore, we enjoyed a Princeton Seminary alumni/ae meeting with a number of our graduates who serve the Lord Jesus Christ in that beautiful and historic land.

The circumstances of their ministry are quite different from our own, and yet the challenges and opportunities are very similar. With only ten percent of the Hungarian population effectively related to any form of the Christian Church, evangelism has emerged as a matter of priority concern. We attended a conference at which, for the first time ever, representatives of the various Protestant communions were gathered to consider together their common evangelistic responsibilities.

Although the political situation in Hungary does not encourage the kind of prophetic witness to the society that we here are free to make, the Hungarian Reformed Church nevertheless engages in diaconic ministries that demonstrate in deeds the Gospel it proclaims in words. We were deeply impressed, for example, by the Church-owned and -operated homes for the elderly and the mentally handicapped. So effective is this ministry that even the government has acknowledged its social value.

We returned to the campus with an even greater appreciation of the communion of the Holy Spirit that binds Christians together across the world and of the international character of the Seminary's role in the life of the Body of Christ.

With gratitude for your partnership in the work to which God has called us all, I remain

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie



News in Brief

Gillespies in Hungary

Last May, President Thomas Gillespie and Mrs. Gillespie made a flying visit to Hungary where they were the guests of Bishop Károly Tóth, synod president of the Hungarian Reformed Church, who participated in President Gillespie's inauguration in 1983. The president and his wife visited seminaries in Budapest and in Debrecen, the historic center of Reformed Christianity in Hungary. Both of these theological colleges are filled to their student capacity.

Other signs of spiritual vitality among the Hungarian Reformed people include crowded churches in Budapest where powerful preaching attracts large congregations, an important ministry to the aged and mentally handicapped through Church-sponsored homes, and a serious interest in evangelism among a population in which only an estimated 10 percent have a committed affiliation to any Christian church. The Gillespies were also impressed by the pastoral care which the Reformed Synod provides to small villages where only two or three families are related to the Church.

The Hungarian Reformed Church has not only learned to adjust to its political situation, says Gillespie, but has developed a progressive relationship with the state. It is free, for example, to conduct Sunday church schools and youth ministry programs.

A sad part of their visit was meeting with refugees from Transylvania, where more than 2 million Hungarian-speaking people have lived under Rumanian rule since the redistribution of territory which followed World War I. There is strong evidence that this Hungarian minority lives today under severe political repression and cultural oppression. When asked what Americans could do to help in this situation, one refugee replied simply, "Pray for us."

Commencement/Alumni/ae Reunion

At its 175th Commencement on May 30, Princeton Seminary graduated 247 students, 152 of whom received the Master of Divinity degree. One hundred seventy-four of the graduates were

men and 73 women. The commencement address was delivered by Dr. Franklin Harrington, pastor of Peachtree Presbyterian Church in Atlanta, Georgia.

At the Alumni/ae Reunion banquet, the Seminary presented Distinguished Alumni/ae Awards to Bryant M. Kirkland, pastor emeritus of the Fifth Avenue Presbyterian Church in New York; Peter Tsai, pastor of the Nanking China Church of the People's Republic of China; and Edward R. Dowey, Jr., Archibald Alexander Professor of the History of Christian Doctrine, Emeritus.

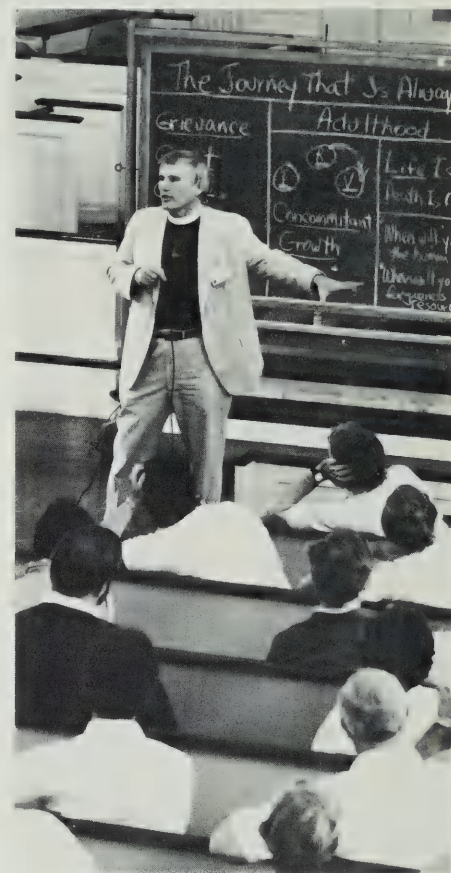
The finale of the Alumni/ae Reunion and the final event of the Seminary's 175th anniversary celebration was a special ecumenical service where U.S. Congressman William H. Gray III from Philadelphia's Second Congressional District addressed alumni/ae, students, staff, and faculty.

The 1988 Institute of Theology

"Pilgrimages," the theme of this year's Institute of Theology, June 27-July 7, was spoken to more than most themes have been in the past. As Doris Donnelly, professor of spirituality at St. Mary's College at Notre Dame, Indiana, and convocation speaker during the first week, explained, the papers considered the "kinds of pilgrimages as well as their hows and whys" and offered pilgrims, new and old, for participants to ponder. Roy W. Fairchild, professor emeritus of spiritual life and psychology at San Francisco Theological Seminary, talked about transitions of the pilgrim life between seasons of security, disruption, and renewal. Conrad Massa, Charlotte W. Newcombe Professor of Practical Theology and dean of the Seminary, lectured on Paul Bunyan, his time and work and his use of religious metaphor.

A unique part of this year's institute was the second week's worship services which featured presentations about four modern pilgrims of the faith: Dietrich Bonhoeffer, Toyahiko Kagawa, Dorothy Day, and Martin Luther King, Jr., accompanied by slides, special music, and a recital by the choir of the Japanese Christian Church of Philadelphia.

A very moving finale was the



Ronald E. Cobb

At this year's Institute, John R. Claypool IV, rector of St. Luke's Episcopal Church of Birmingham, ALA, guided participants through an intensely personal pilgrimage to help them get in touch with the ways "goodness and mercy have followed each of us all the days of our lives" — to remember and fantasize so that one's present is enriched.

communion service given on the last evening when people from many different faiths and backgrounds came forward to receive the cup and the bread.

This year's event was attended by 353 people — a full house — many of whom were Canadians who celebrated their national holiday on July 1 and helped us celebrate ours three days later.

Listening to New Voices

How much of oneself does or should a reader bring to the interpretation of Scripture? Is Scripture what one makes of it, like a Rorschach ink-blot test? Do different cultural groups interpret biblical texts differently? How important is it that we study these various readings?

During three days last May, more than 300 people — scholars, clergy, and laypersons — met on campus to discuss questions like these in the field of hermeneutics (the study of the methodology applied to understanding texts). The setting was a conference, “Gender, Race, Class: Implications for Interpreting Religious Texts.” It was the second in a series of three annual conferences sponsored by Conversations, a Princeton-based project funded by the Lilly Endowment, Inc., and designed to study how hermeneutics is affected by readers’ cultural contexts. This year, the discussions focused on the way “social location” (defined by scholars in terms of gender, race, and class) shapes a reader’s interpretation of religious texts; this connection was demonstrated through the examples of Afro-American and other women’s interpretation of these texts.

Peter Tsai, of the Class of 1948, was one of the recipients of the Seminary’s Distinguished Alumnus Award presented at the alumni/ae banquet in May. Tsai, pastor of the Nanking China Church of the People’s Republic of China, was cited for his “... untiring witness to the Christian Gospel in the face of the turmoil of the Cultural Revolution...”



Ronald E. Cobb

The conference was directed by two Afro-American scholars — Clarice Martin, assistant professor of New Testament at Princeton; and Renita J. Weems, assistant professor of Old Testament at Vanderbilt Divinity School — and by Mark Kline Taylor, associate professor of theology at Princeton who is also coordinator of the Conversations project. Weems also presented a major paper at the conference.

Increasingly, it has become important among hermeneutics scholars to study those issues related to what Taylor describes as “the dynamic interplay between reader and text.” Why this new emphasis? Because “many are becoming more aware of cultural and religious pluralism in our society,” says Taylor.

Weems points out that hermeneutics in general has a contemporary appeal because “the world of the Bible is very different from the world that we know now. We have to re-categorize language in the Bible into language that we can understand. We are forced to interpret,” she says. “We all bring our own existential baggage to the biblical text and that baggage influences how we interpret the text.”

The connection between a reader’s background and the “existential baggage” that influences his or her interpretation of such texts was emphasized in a session during which three women scholars with divergent backgrounds offered their reading of the Bible story of Sarah and Hagar. The women comprised a Jewish Israeli, an Afro-American Christian, and a Muslim. Their interpretations varied widely: to the Jewish woman, the story exemplifies sexism in terms of Abraham’s behavior towards the two women; to the Afro-American woman, the story illustrates racism and classism in that the poor maid is victimized by a wealthy Jewish woman. The Islamic woman, on the other hand, regards Hagar not as a victim but as a heroine: her offspring, Ishmael, was to become a founder of the Islamic religion.

Openness to Other Perspectives

This emphasis in hermeneutics is likely to surprise former seminarians who have traditionally been taught to

put aside their personal experiences when interpreting biblical texts in favor of finding the “pure” messages. (“There was a tendency to talk as if the Bible has its ‘just-so truths,’” says Taylor.)

Within this traditional framework of interpreting biblical literature, groups such as women and Afro-Americans were, and often are, “marginalized,” explains Taylor. “Their voices have not been sufficiently integrated into theological scholarship.”

Now, however, hermeneutics embraces the interpretations of many communities of readers, including those who, drawing from their experience, are reclaiming texts they hadn’t studied before. Martin points out that feminist biblical scholars such as Elisabeth Schüssler Fiorenza of Harvard University’s Divinity School are making “explicit God’s divine truth and revelatory presence among women Women biblical interpreters have in recent decades sought to break the ‘theological silence’ and ‘ecclesial invisibility’ of women in Christian history in general and in biblical narratives in particular.”

This new hermeneutics has also caused some to re-think their readings of biblical texts. “I’m aware now of how classist and racist my own work can be,” reflected Nancy Bowen, a Princeton Ph.D. student, during a coffee break at the conference.

Similarly, the conference, attended by a large number of Afro-American and other women, inspired Patrick D. Miller, Jr., Princeton’s Charles T. Haley Professor of Old Testament Theology, to think about biblical literature with a new “openness to other perspectives.” He explained, “I heard very articulate, profound words . . . from voices I’ve never known before, other than those we have been nurtured on.”

One thing was clear: in arguing that a reader’s perspective plays an important role in biblical interpretation, the conference gave voice to views that until now have been largely ignored in theological circles and which promise to enrich the ongoing hermeneutical dialogue.

Ministers through the Years

During this year's Alumni/ae Gathering, a member of the Class of 1941 presented 40 cartoons from the English magazine *Vanity Fair* to Speer Library. The cartoons,

39 of clergymen and one of a nun, were from a series published by the British magazine between 1869 and 1901.

The cartoons were given to PTS by Ansley Van Dyke, who will officially

retire as pastor of Toms River Presbyterian Church next month after serving there for 46 years. Van Dyke began collecting the cartoons in 1948.

In addition to being witty and

The Bishop of Oxford, according to Vanity Fair, "loves his fellow men and women in a much more attractive and less impracticable way than is usual among bishops."



The Reverend John Cumming, of the Church of Scotland, possessed the kind of character that "seeks to make men do right through fear of doing wrong."



sometimes hilarious, the cartoons are also valuable as historical reflections of the styles of clergy-wear and the attitudes of the public toward the clergy and the Church during the latter part

of the 19th century.

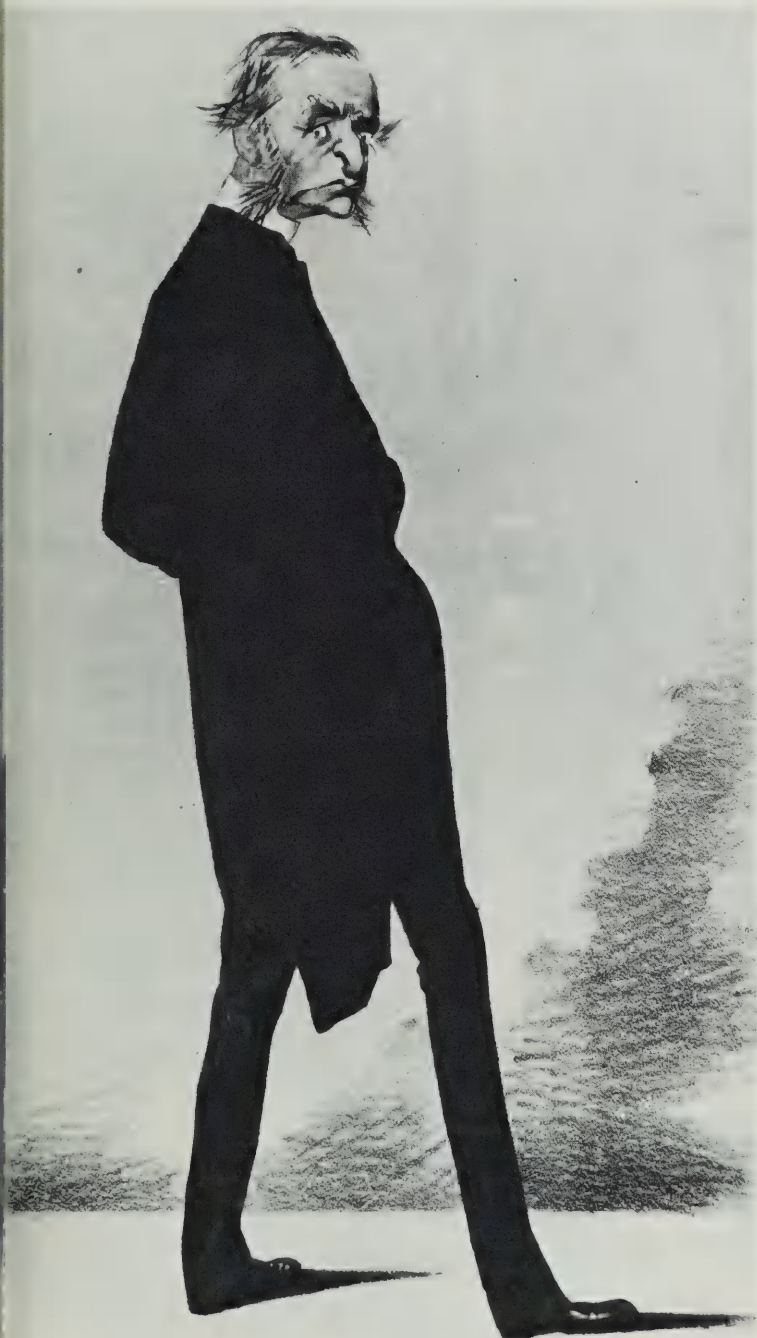
Van Dyke gave his valuable collection to the Seminary because he "wanted to know that a collection I had put together over a long time would

have a good home and a place where others could enjoy them."

The cartoons will be mounted in a permanent display on Speer's second floor.

The Reverend Canon Charles Kingsley, Chaplain to the Queen, wrote novels such as Westward Ho! to augment his small parish income.

Many saw in the activities of the Reverend Arthur Tooth, a Church of England clergyman, a revival of "Popish practices" which led ultimately to his imprisonment.



Eleven p.m.: two hours later than I'd told Jennifer to expect me. Again. Our sons had been prayed with and tucked in hours before, but not by me. I'd been presiding at a church committee meeting. The night before, it had been the evangelism team. And Monday? Absent again.

What kind of father was raising my boys? He was busy, distracted, and absent most of the time. Everyone else's needs, the Church's programs, his administrative and pastoral duties — everything seemed more urgent than being a daddy. The pastor needed to change. And he wasn't alone.

The next Sunday, I issued a challenge to the 2000-plus membership of my congregation, the College Hill Presbyterian Church in Cincinnati: were there other fathers who would step forward with me and commit themselves to growth as Christian fathers?

A few weeks later, on August 5, 1981, 28 of us met and prayed together for the Lord's direction. After that initial meeting, we met at six o'clock every Monday morning (the only time everyone was free) for two years — long enough to form new, healthy fathering habits and values.

We christened our group the F.A.T.H.E.R.S. Ministry — Fathers Accountable To Healthy, Enduring Relationships and Spirituality. The name captured clearly our intentions and mission, and it's just as accurate today for our new group.

Those of us who sat in that circle in 1981 were like most Christian fathers: we'd read books, listened to tapes, scribbled down notes during Father's Day sermons. We knew what we *should* do; we just weren't doing it. We needed the encouragement and accountability other committed fathers could offer.

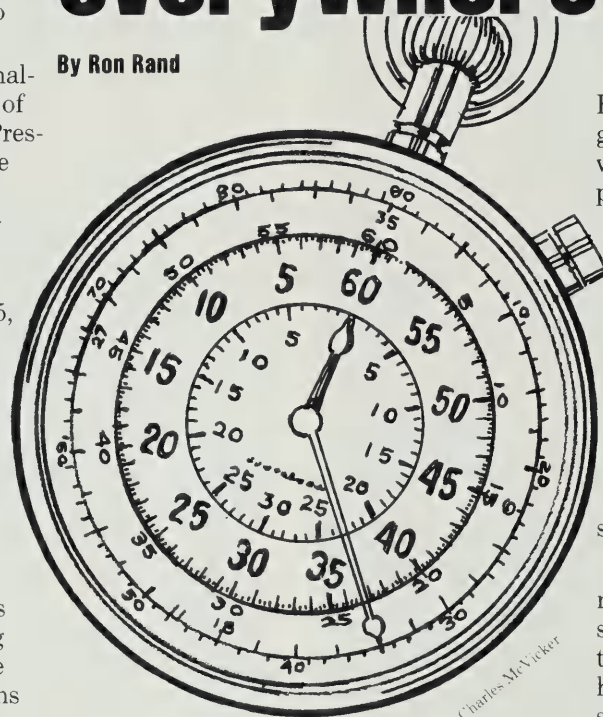
Participants in F.A.T.H.E.R.S. do not take their ministry lightly. In a small-group setting, fathers share the tough stuff: needs, goals, plans, failures, and successes. And in return, the fathers receive prayerful, practical support.

Growing in Three Areas

As we begin our third two-year session,

A challenge to fathers everywhere

By Ron Rand



...researchers found that the average amount of time middle-class fathers spent with their children was 37 seconds per day!

we've learned that Christian fathers need to grow in three primary areas:

• **Time with the Father:** To become effective Christian fathers, we must first become effective disciples of Christ. Regular, disciplined, devotional times become a top priority. The problem isn't knowing *how* to go about having time alone with God, it's having the self-discipline to actually do it. So it's

here we must begin. Each father develops, and is held accountable for, implementing a plan to achieve a consistent, nurturing time with the Father who is the model for us all.

• **Cultural Overhaul:** We must learn how to express love to our spouses and children. Many of us grew up in families just like our own: hectic, busy, seldom being together. The image of a loving family enjoying time together seems an unachievable dream because we don't know what behaviors and attitudes will make these relationships a reality. And without accountability and support, we won't try to change.

• **Redeem the Time:** Our F.A.T.H.E.R.S. group consists of surgeons, janitors, salesman — busy men who must learn how to spend effective personal time with each family member. Our families need both quality time and quantity time expressed in ways that matter.

The Wrong Heritage

Back in the 1970s, researchers found that the average amount of time middle-class fathers spent with their children was 37 seconds per day! Their direct interaction was limited to 2.7 encounters daily lasting 10 to 15 seconds each.

We Christian fathers simply cannot afford to saddle our children with such a heritage. To do so robs them of the love they deserve and need for healthy emotional lives. And from a spiritual perspective, the damage is tremendous. How can we expect our children to relate to a God who is a spirit they can't see or touch when their earthly father doesn't reach them effectively?

Here, in Cincinnati, there are 77 men determined to raise children who don't have to find a way over that hurdle.

Will you join us?

Ron Rand, Class of 1967, is pastor of College Hill Presbyterian Church and author of For Fathers Who Aren't in Heaven.

The Handwriting on the Wall

The occupants of Hodge Hall's room 400 have achieved immortality

The renovation of Hodge Hall in 1980 revealed a bit of PTS history that Arthur M. Byers, Jr., who was then secretary of the Seminary, reported on in the summer 1980 issue of the Alumni News. Excerpts from that article and an update on the bit of history appear below.

The summer of 1980 saw the renovation of the interior of Hodge Hall. Walls, doors, closets, partitions all became subject to demolition. One bit of sentimental history, however, cried out for preservation and recognition. The Hodge Hall "400 Club" is a very select list of occupants of room 400 in that venerable dormitory, whose residents have kept the club a guarded secret. Ever since the dormitory was completed in 1893, there has been kept on the wall of the clothes closet an uninterrupted list of the occupants of the room, saved from eradication by painters, miraculously, for 87 years. This either proves that painters have a sentimental spot in their hearts for such esoteric data, or that the walls were not painted as often as they might have been! The special warning "Don't ever paint in this space" has been well heeded over the years.

The discovery of the list and its reporting through the pages of the Alumni News should gladden the hearts of many alumni/ae who recorded their presence as occupants and rent-payers of 400 Hodge Hall. . .

Interestingly, the list also records the progressive social changes in the life of Hodge Hall. For many years, only men lived there. Then, in the late 1940's, married couples were housed in Hodge as veterans of World War II came to seminary married and needing more than single rooms. Ruth and Fred Sevier led the way in 1946, when Hodge Hall became known as the "fertile crescent" (the observation of one professor with a sharp French wit). Robert and Joan Jones were the last of the couples in 400, followed by Stephen Cauri and a series of single men. In 1970, women were invited to live on the main campus, and Linda Lou McCardle became the

first single woman to join the "400 Club." The occupants from that date to the renovation of the dormitory have all been women. . .

The 400 Club Revisited

The old names are gone now. Those written by the original "400 Club" members have been painted over.

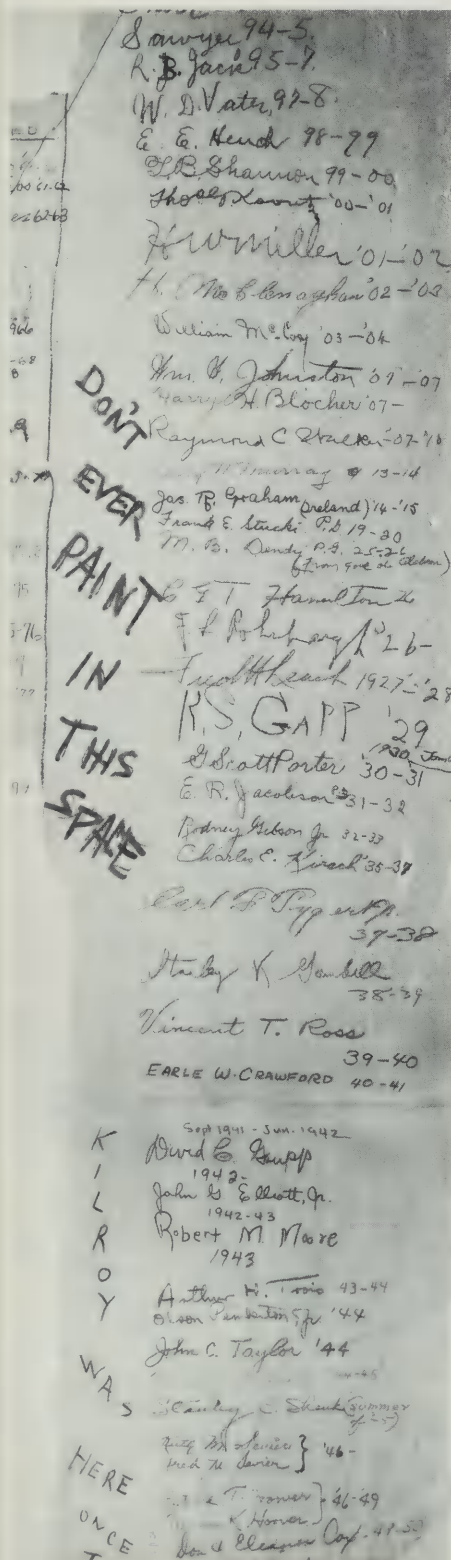
But tradition seems to have triumphed, in the form of a new list. In 1980, after the Seminary renovated Hodge Hall and removed forever the list put in Hodge Room 400 by nine decades of Princeton students, a new list was started on the same wall. "The 400 Club Revisited" was born.

H. Daniel Lewis, who lived in this room in Hodge 400 (which is a suite containing two bedrooms) during 1980-81, started the new list, which has since been added to by eight more of the room's tenants. Above it are the new title and the words "Please never paint here." And in an effort to impart a sense of the room's history, someone has taped to the closet wall a photocopy showing the pre-1980 wall and its list.

"Believe me, I won't paint over the new wall," says David Poinsett, Princeton's director of housing. "I'm an historian at heart. Did you know that my master's degree is in history?" But he says this is one tradition he will be glad to see confined to the closet in Hodge 400.

The wall, meanwhile, hasn't seen any new signatures added during the past year, for the room has been unoccupied. Except for a solitary bed and mattress, it has been empty. But surely in semesters to come, students will open the door to that room and membership in a select, indeed "closeted," group on campus.

— Helene Gittleman



Three Views of the Single Pastor

As the number of unmarried pastors has increased, the situation of the single minister has become a subject of growing interest and a frequent topic of seminars. Below are views of single ministry by three graduates of PTS.

The Gift of Singleness

By Barlow Buescher

The congregations in my two churches are beginning to accept my singleness. At first, there were many rumors about the nature of my love life, but that seems to have died down. I kind of miss it. It was fun to hear of the many things I was up to. I wish I had the time and energy to do all the things I have been rumored to have done. Almost weekly, I was said to be involved with a new person. People seemed to be uncomfortable with the idea of my singleness. They wanted so badly for me to be involved with someone that they were seeing affairs in every glance or conversation. It was almost cute, but it did a lot of damage. Some people in my churches began to wonder if they had made a mistake in hiring me. I do not know if I will ever be able to undo all of the damage done by those loose tongues.

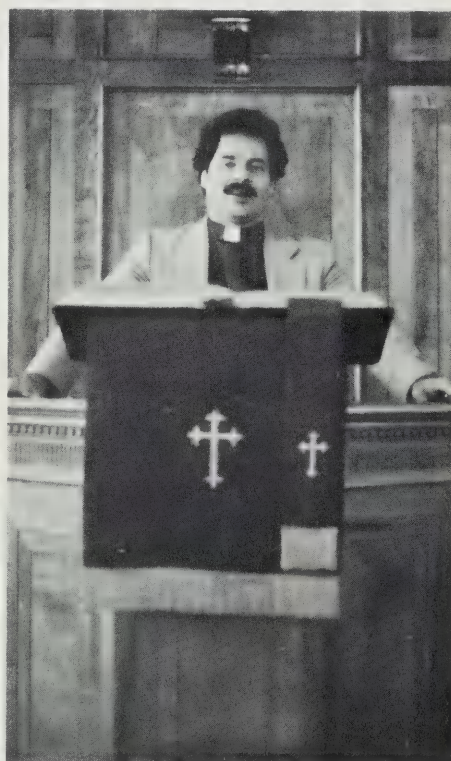
I guess people are not comfortable with a person who is not sexually involved with somebody. Being single, it is not easy for me to understand why this is a difficult thing for coupled people to come to terms with.

If I were married, I would likely have a nicer apartment, but that is my choice. Marriage would make no difference in my salary, which is near minimum and is all my congregations can pay me. At present, I have no reason to feel financially discriminated against.

What about Dates?

I have taken dates to church functions and I have even invited women who are just friends, which confused everyone.

Nevertheless, my friends have always been well received. People in the church have never in any way made me feel uncomfortable. I think they want me to be happy and are willing to let me live my own life. At times, though, they feel a bit uneasy when I do something that flies in the face of their expectations. They seem to have decided that I am dating one woman so they are a bit



Barlow Buescher

curious when I show up with someone else.

Making a Case for the Single Minister

I feel I really must make a positive case for the single minister. It seems that people do not accept the possibility of singleness as a lifestyle choice. Singleness is seen more as a temporary condition that will be cured by getting

married. It is this expectation that really drives single people crazy.

There is nothing seriously wrong with me, not physically, mentally, or emotionally. I do not necessarily want to remain single always, but at this point in my life, I have chosen to remain single for a number of good reasons. I suppose the most conscious of these has to do with fear of manipulation. As a single person, I am very flexible and extremely mobile. I can pick up and move at a moment's notice with little to risk. I have almost nothing to lose if my preaching is not what the powerful people in a congregation have in mind.

As a single person, I have an almost unlimited amount of time to spend on service to my churches. I am available 24 hours a day. I can be very spontaneous. I rarely have plans I cannot change. I do not have to worry what the kids will think. I do not have to worry about what the community expects of my kids or spouse. I am in many ways a free agent, and that is refreshing to many people. I also find a lot of people like to live vicariously through me. They marvel at my adventures.

In this town, it's not possible to live far from the church without moving out of the area. My office is my home so a lot of church activity happens there. I'm happy to have my house used by the church; otherwise, it would be no more than a place to sleep. In fact, I hope to find ways to make my house more available to those I serve.

For this reason, it's difficult for me to discern what my social life is. There is little I can do in this community that's not work. In fact, that's the hardest thing about being a single minister: I never know when I'm on or off duty.

I feel loneliness around me but I don't suffer much from it because I'm usually able to find something to do — someone to visit or something to read or write. Perhaps part of the reason I am so busy is to keep from dealing with loneliness. I get out of my little world fairly often into another world where I am not seen as the Presbyterian minister and where I have a few very good friends. Actually, I think I'm probably less lonely than some married people in fair to poor relationships.

Singles Excluded from Church Life

I have long been aware of the exclusion of singles from church life. It was first brought to my attention by my mother who is a widow. She refuses to go to church because it is a place for couples and families. She does not fit.

It is generally only the most inactive of churches that do not exclude singles from a significant portion of church life. Sermons almost always use traditional family examples. I do not remember all the times I have tuned out pastors preaching about how to deal with your children, your spouse, your in-laws, and so on.

I believe the decline in church membership will continue until the Church really opens its arms to all people, including singles.

Dating Games Are Harmful

I think what churches *are* doing for and with singles needs to be reconsidered. Singles groups within churches rarely, in fact never, in my experience serve the needs of anyone. These dating games merely reinforce the problem. They are designed for young single people to help them overcome their singleness, which is perceived as a problem that prevents them from being truly human. Church single groups are generally pictured as safe places for nice people to meet nice people for the purpose of getting married and living happily ever after. This works to create ghettos of likeness within the Church and it leaves those who don't fit into a traditional concept of singleness out in the cold even further.

In the Church and in life, we are taught we cannot be happy if we are not married. As a result, we feel guilty if we are happy when we are single and

even more destructively, we feel guilty if we are not happy in marriage. In my singleness, I pray I am able to be seen as a witness to the wholeness of life both within and without traditional family units. I hope in my lifetime, people will see that it is okay to be human, to feel good and bad, to love, to be angry, to experience a full range of dreams and hopes, of successes and failures, be they never married, married, divorced alone, divorced with children, separated, widowed, deserted, living together, or in any other living situation.

I do not stay single to prove a point. But I have come to see my singleness as God's gift to me.

Barlow Buescher ('86) is pastor of the Belington Presbyterian Church in Belington and the Phillippi Church of Phillippi, both in West Virginia.

Single in Ministry: Bane or Blessing?

By Beverly A. Zink

It is the best of worlds; it is the worst of worlds. It is the unlimited freedom to be and do whatever you desire; it is the paralyzing fear of loneliness. It is the joy of life shared in Christian community; it is the emptiness of life lived alone. It is being single and in parish ministry.

Each of these responsibilities comes with its own particular challenges. Put together, they can be devastating. Or they can create a rare opportunity for a fulfilling life and ministry.

If my experience was typical, those of us who entered ministry as single persons gave little thought to what impact that would have on our work. I never heard the issue raised in the process of preparation for ministry by either the Seminary or the denomination. That is unfortunate, for we all know that parish ministry is not just a career but a lifestyle. We also know that more people are choosing to remain single or finding themselves single again.

Below are some things I have learned from nine years of single life

and ministry. I offer them here in the form of guidelines with the hope that they will be helpful to other single pastors.

Set Limits

Congregations tend to want to own their pastors like so much church property. This is a problem regardless of marital status, but it can become even more troublesome for the single pastor.

Parishioners assume that because you have no family responsibilities, you have nothing to do but care for them.

Parishioners assume that because you have no family responsibilities, you have nothing to do but care for them. Even after several years in the same church, I am still amazed at the congregation's lack of regard for my day off and the number of telephone calls on church business I receive on Friday and Saturday nights.

As a single person, I have no one else to be an advocate for me. I must set the limits on what I am willing to do with my time. I must protect my day off. I must choose when I will and will not answer the telephone. I have worked at separating my ministry from some kind of life apart from it, but I continue to struggle with the guilt. And I also recognize how easy it is to use the job as a way of not facing the pain of being alone, filling every waking moment with church people and events. It has taken a few years, but I finally have discovered that I am a better person and a better pastor when I take time for other aspects of my life.

Be Intentional

Some of us have chosen our single lifestyle; others of us have it chosen for us by circumstances. Whatever the case, we all choose what we make of it, either giving into loneliness and self-pity or taking advantage of the opportunities our freedom affords us. Too many single adults live in a future that might never come while the present slips away.

I have learned to do things that make me feel like a "normal" adult, rejecting the typical temporary lifestyle

of single adults. I have acquired things — including a house — that make me feel more settled. I have found ways to travel widely. I have sought out activities — night school classes, sports, and so on — that add another dimension to my life. While respecting my church responsibilities, I have made commitments to other people and things which are enjoyable and fulfilling, realizing that being good to myself is not narcissism but good stewardship of what God has given me.

Be Kind But Not Too Kind

The pastor is a very public person, not only within the congregation but in the community as well. People, especially those of the opposite sex, look at us with a mixture of admiration, respect, and awe. Sometimes, those feelings spill over into feelings of affection —



Beverly A. Zink

often inappropriate affection. My sense of responsibility for my job calls me to minister to anyone who seeks my help. At times, however, I have been forced to question where my professional responsibility ends and my personal liability begins. Many single men have come to me with some problem and have soon wanted to discuss it over dinner. My kindness and sense of obligation to my job are often misinterpreted as reciprocal feelings of affection. It takes a while, but in time, you learn that no one is going to jump off the nearest bridge because you insist on keeping your professional distance.

Seek Out a Supportive Community

The ministry is the loneliest people-filled profession. Few individuals appreciate the struggles we endure; even fewer can be told about them. Married ministers have the advantage of a spouse with whom to share these private burdens. But what about those of us who continually return home to four empty walls?

I am fortunate to have loving, supportive parents nearby, but few of us are so lucky. A congregation's care can be wonderful, but it is not enough. Unlike some other pastors, I have not been afraid to make deep and trusting relationships with members of my church. But they are few and very precious, and I am mindful of the line that is crossed from pastor to friend. Wherever you can find them — among colleagues, in the community, or in the church — seek out loving people with whom you can share your laughter and tears.

Above All, Keep Your Sense of Humor

I could fill a book with stories about the 88-year-old man who consistently greeted me wearing nothing but a towel, the social misfits with whom I have spent time out of pity, and the reactions of parishioners who have met me when I have been with a date. Humor has enabled me to handle such awkward situations gracefully and look back on them as learning experiences. I have learned that when all else fails, laugh.

With all that said, I have a confession to make: I am not very good at doing any of this. I think I'll keep a copy of this article posted where I will see it often. Every lifestyle brings its own joys and challenges. It is a gift of God's grace to be able to accept them and say, in the words of one who was perhaps the greatest authority on being single in ministry: "I have learned, in whatever state I am, to be content." To achieve such peace is to be successful in life and ministry.

Beverly A. Zink ('79) is associate pastor of the Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania.

A Lonely and Difficult Adventure

By Bruce D. Tacy

And after Jesus had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone.

— Matthew 14:23

I have a deepening appreciation for the security of solitude which Jesus sought in those Galilean hills. The daily life of a pastor can be demanding, filled with phone calls, house calls, hospital calls, and counseling; forms to file and files to be formed, and, of course, the never-ending stream of meetings which can consume one's days and evenings. When, mercifully, the doors are finally locked, when the telephone answering machine is turned on, when the people are finally gone from my office and evening comes, it can be nice to be alone; to sit in my office or at the foot of the cross and pray, and reflect upon the day just done and wonder about the days and weeks to come.

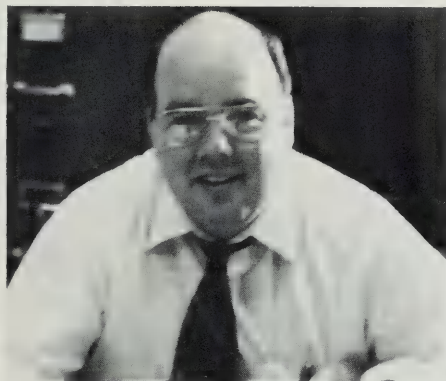
There can be safety in solitude, when no one but you is placing demands upon your time and energies, and there can be loneliness as well — when you would like nothing more than to share with someone the joys and/or sorrows of the day, only to find that, when evening comes, there you are: alone.

Different Criteria for Single Pastors

An unmarried pastor is called upon to meet criteria that are different from those of his or her married counterpart. While we were forming a sense of our ministry in seminary, complete with hopes and dreams and expectations for ourselves and our soon-to-be congregations, those congregations also were forming expectations of who and what their new pastor should be. I know of one pastor nominating committee that wanted a pastor who, if single, could play the piano or, if married, whose spouse could (and *would*) play the piano. That may seem a small, insignificant item, but it demonstrates the difference between congregations'

expectations for an unmarried pastor and a married one. Such different expectations do not end at piano-playing.

The time demands congregations place on single ministers often are quite different from those placed on married pastors. I am fortunate to serve a very understanding congregation, but many of my single colleagues across the country have commented to me that their congregations expect them at virtually every church function, saying, "We just assumed that, since you have no spouse or children, you have plenty of free time and will attend." It is not easy to say "no" to the members of your congregation, especially during the early months of your ministry when you are trying to build rapport with them, but sometimes it is necessary. For me,



Bruce D. Tacy

Monday and Tuesday evenings are generally reserved for committee or board meetings. On Wednesday evening, I conduct a Bible study, while on Thursdays I visit parishioners. On Saturday evenings, I am generally completing and revising the worship service for Sunday mornings, and Sunday evening is youth group night — all of which means that often Friday is the only evening in the week for me, and I am becoming more and more protective of that unreserved time. Friday, however, is also a popular night for special group activities — such as youth outings, young adults' groups, and dances — and I constantly struggle with the tension between serving my congregation and caring for myself.

The most difficult aspect, for me, of being a single minister is dealing with loneliness. When there are celebrations to share, there is no one at

home (except Irving, my stuffed ant-eater) with whom I can share them. My phone bills are very high. Most of my close friends are scattered across the country, and long distance charges mount up quickly. When sadness strikes my life, I want very much to turn to someone for counsel or comfort. If I need something explained, or if I need to be challenged, there is no spouse to fill these roles. I have friendships within my new congregation — some of them are developing into very good and close friendships — but often my concerns involve other parishioners and for obvious reasons I cannot talk them over with other members of the congregation. I am getting to know some of the other ministers in the area, but this takes time.

The single minister is in a different spotlight from the married one. There is a perception among many that a person is somehow "incomplete" unless he or she is married; that if people are single, they are either "looking for the right partner to come along" or else there is something "wrong" with them. (Invariably, one of the first questions I am asked at any social function, church or non-church, is: "Are you married?" And, also invariably, the response when I reply "No" is almost always an inquiring "Oh?")

If a single minister attends a social function with a "date," that can quickly become the topic of conversation, and questions about who your date is and the nature of your relationship can wear thin quickly. I happened to mention the name of a very close female friend of mine at a meeting this past weekend, and *within thirty seconds* I was asked, "Who is she?" "Is she your girlfriend?" "How serious is your relationship?" "When will we get to meet her?"

I am not dating anyone at present. This is not because I don't want to, but because building a serious relationship, in my opinion, takes time and right now, most of my time is spent getting to know the needs and concerns of my new congregation, getting settled in a new geographic area, and growing accustomed to a new profession.

Other Concerns

There are other concerns which are particularly acute for single ministers.

For example: should one live near or far from one's church? My apartment is within two miles of the church, a five-minute drive. I chose it because it was the closest apartment to the church which had the space and features I sought.

Another issue that concerns me, as a single minister, involves compensation. (Most of the married ministers I know receive compensation above the level of single ministers of comparable experience and training.) I believe one has the right to receive adequate and fair compensation based on performance, not marital status. Before entering seminary, I was a senior management member of a financial institution where, among other things, I served as that company's Equal Employment Opportunity officer. One thing was quite clear then: the U.S. Government also believes that marital status should not be a determinant of one's compensation package.

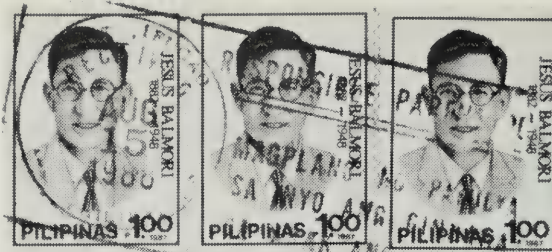
A Final Word

There are benefits and drawbacks to being single, just as there are to being married, and it is not my intention to debate which state is preferable for ministry. Each has its place. God calls us to ministry — men and women, single and married, equal partners in furthering the work of Jesus Christ — and our task, whoever we are, is to respond faithfully to that call.

The work of a minister follows wherever one goes. It is a more visible, recognizable position than most in the secular world, one in which a congregation places great trust and faith. Being single is demanding, too; it challenges me to be creative and innovative in meeting not only my own personal and professional goals, but also the expectations of my congregation.

To be both single and a minister is an adventure in living, sometimes joyful and thrilling, often lonely and difficult. God never said it would be easy, but, "God saw everything that God had made, and behold, it was very good." (Genesis 1:31) Shalom.

Bruce Tacy ('87) is pastor of the First Presbyterian Church of Darby, Pennsylvania.



A Letter from the Philippines

Peter Larson, Class of 1988, worked during the summer of '87 in the Philippines as part of a mission trip arranged by Princeton's Cross-Cultural Program. Below are excerpts of a letter he wrote to Joseph Prakasim, who directs the program, the purpose of which is to provide summer mission experiences to Princeton's students.

Dear Joseph:

Although I returned from the Philippines two months ago, it's taken me a while to collect my thoughts. Let me tell you about some of the exciting things God is doing in the Philippines.

I spent the summer working for the United Church of Manila. It's a large Protestant congregation estab-

lished in the 1890s in the heart of Manila's student district. It's also a few blocks from the presidential palace, Malacañang, where Marcos lived before the 1986 revolution. I saw the room where Marcos prayed and worshipped. It was filled with idols of various religions, including Hinduism, Islam, and

Christianity. But the room was dominated by a large, floor-length mirror. In actuality, Marcos worshipped himself. I also saw Imelda's 3,000 pairs of shoes. A single pair is valued at \$600 — the annual wage of a Filipino worker.

I preached many times at the United Church of Manila, where there



is an English-speaking Filipino congregation, and traveled to rural villages, missions, churches, and schools, where I preached or led Bible study. In many of these missions, the Filipino Church has established fish farms, poultry and livestock projects, and consumer cooperatives to promote economic development.

Most of these villages are in combat zones, where there is sporadic fighting between communist guerrillas and the military. We passed through many military checkpoints, having obtained a transit pass to "preach the Gospel without hindrance," which we did.

One of my best days was spent washing tuberculosis patients at Mother Theresa's mission in the slums of Manila. The nuns asked me if I wanted to wear a mask to avoid contagion. I looked at them, saw they weren't wearing masks, and decided to follow their example. I've never seen such saintly, heroic women in my life. Few times have I felt so close to Jesus Christ.

A Thriving Grass Roots Church

Despite poverty, disease, and bloodshed, the grass roots church is thriving. I was humbled by the love, faith, and commitment of the Filipino Christians. Many times they fed us meals they could not afford or gave up their beds so we could sleep more comfortably. The mayor of one town gave us two live chickens for our journey. Native women washed our clothes by hand and fed us gourmet fare (which included chickens' feet, fishes' heads, pigs' entrails cooked in pigs' blood, and live sea urchins). I spent some wonderful nights sleeping in bamboo huts, with the rain beating down on the tin roof, reading the Bible by kerosene lamp.

At times, however, Manila seemed like hell on earth. It is hard to describe the dirt, despair, and squalor. Little girls sell their bodies for 25 cents, while the rich live in walled compounds ringed by barbed wire. It is the dream of many Filipinos to escape to the

United States. I asked one malnourished child what he wants to be when he grows up; "An American," he replied.



"At times," said Larson, "Manila seemed like hell on earth. It is hard to describe the dirt, despair, and squalor." Larson bought shoes and clothes for some of the naked children who live in squatters' shacks on the city's garbage dump.

Unfortunately, this is also true of some Filipino pastors. Once they have training and experience, they leave the Philippines to pastor churches in the United States. This leaves many churches without trained clergy. As a result, many lay leaders preach, teach, and evangelize.

So many times, pastors and missionaries begged me to send them Bibles, hymnals, biblical commentaries — anything. Many of these books are unavailable in the Philippines. Even if they were available, it would take years for a pastor, in a country where the average daily wage is \$2.50, to save the amount needed to buy them.

After three months abroad, I had several hundred dollars remaining of the funds friends and churches contrib-

uted for my living and travel expenses. You cannot imagine how far money goes in the Philippines. I felt like a billionaire! In Manila, I was able to buy shoes and clothes for naked children who live in squatters' shacks on the city garbage dump. Several children are now attending school because of this money. When I returned home, I bought Bibles and reference books that I sent to Filipino pastors and missionaries.

Learning from Those Who Have Little

What did I accomplish in the Philippines? Not very much. The problems in Manila are overwhelming — it's hard to feel you've made a difference. It's like throwing a thimbleful of water on a forest fire. But I learned so much from Filipino Christians who have very little in life except Jesus Christ. Jesus sends us out to change the lives of other people and in the process, he changes us. I felt God humbling me so that he could be exalted.

I still receive letters from friends in the Philippines. One is from Frederick, a young elder in the United Church of Manila. In his last letter, he said the Bible study we started in a squatter community is still meeting and has grown. Many families are asking for copies of the New Testament, which he is providing.

Even if I failed, I had no choice but to go. "Go and make disciples of all nations" — this is our mandate as Christians, and it hasn't changed in 2,000 years. For me, the great question is: do I go back? I've been invited to return, to lead the English-speaking congregation in Manila or to teach theological extension. Quite honestly, it would be hard to go back. Like so many Filipinos, I want to escape the heat, warfare, poverty, and disease. But if God wants me to go, I hope I'll have the courage to obey.

Part of Peter Larson's time in the Philippines was spent traveling through rural villages like the one at left. Despite poverty, disease, and fighting between guerrillas and the military, the grass roots church is thriving. In many villages, the Filipino Church has established projects to promote economic development.

Peter Larson is interim youth pastor at the First Presbyterian Church in Bellevue, Washington.

More than Scripture and a Handshake



Chuck Robison

Christie Neuger is teaching PTS students to be effective pastoral care givers

The young man is 38 and the father of two small children. He is dying of cancer. An ardent Christian since his early 20s, he is now angry and confused by what has happened. When he sought solace from the pastor of his church last year, he was given some well-meant words of advice and a warm handshake. He left, angry at his church as well as at God.

Christie Neuger is not surprised to hear this story. It is just another example of the complex task that absorbs most of her time and thinking as an assistant professor of pastoral theology at PTS. This problem is the main reason she left her position as a pastoral psychotherapist at the Foundation for Religion and Mental Health in Rye, New York, last year to come to Princeton: "I found people in the hospital and in the pastoral counseling center who'd been given destructive and harmful advice from their pastors. Young victims of abuse had been urged to make amends for their sins. Other troubled people had been brushed off with Scripture passages and some comforting words. So I decided this was a chance for me to teach ministry students to be as open as they can be to giving healthy pastoral care and at the very least, not to do harm."

What's involved in pastoral counseling? "A person who is a pastoral counselor is trained theologically as

well as psychologically and understands the human being as multi-dimensional, the spiritual component being as important as the psychological and the physical," explains Neuger. In addition to the theological training, there is what she calls the "foundation" — what pastoral care is all about: "You learn the basic skills: how to be non-anxious in a crisis situation; how to listen and hear important pieces of what someone tells you; how to help people arrive at their own understanding of themselves. Everyone learns these foundational skills. After that, some students may choose to specialize in certain areas of pastoral care such as hospital ministry or pastoral counseling and continue their training in those fields."

How to Train Young Pastors

Neuger, who has served two United Methodist churches as an assistant pastor, explains that in her PT 05 course, they begin by exploring "what it means to be a minister — how the students see themselves and their role in the Church and the world and how they understand God to be involved in that role. Then we work on listening. I tell them I won't go any further until they learn to listen." For listening drills, she and her assistant divide the class into small groups for role playing and other exercises. They discuss and act out different kinds of care: crisis situa-

tions, for example, when the counselor may have to be with someone who cannot stop screaming or someone who cannot or will not speak. They discuss what it means to talk to a terminally ill patient about death. "We talk about marriage counseling — the different situations you run into in pre-marital counseling; we talk about sexuality, and grief counseling." This spring, she spent a week discussing the kinds of abuse women suffer, what such abuse does to them, and the cultural context in which this abuse occurs. The course ends with a session on referral — what kind of care (spiritual directors, social workers, psychologists, and so on) the person needs and where and how to find such help.

Imagination: A Vital Resource

Imagination is a very important part of Christie Neuger's life and work. As a pastoral psychotherapist working with out-patients, she found that getting people to use their imagination helped draw them out to see themselves more clearly. "I've often talked with people who were blocked in life and asked them to take an imagination trip with me, to go into themselves and explore. What do they see in themselves? They often come up with a strong metaphor that they can use, that opens them up to who they are in relationship to God and neighbor. These new metaphors and images can free women and men to move on productively with their lives."

Neuger wants her students to learn to use their imagination — to learn the foundations and traditions and "to bring those together with their imagination so that they will be free to find resources which can change things for the better."

Although she prefers teaching to anything else she's done in her active career and enjoys living in Princeton with her husband (an executive with Bankers Trust in New York City) and two teenage children, Neuger admits that she misses counseling. "Sometimes I wonder if I'm making as much of a difference here," she says. "I'll have to see." Meanwhile, she's been active this summer writing a chapter on using imagination in pastoral counseling. Next project: a book on the importance of images of God and images of self in pastoral counseling.

Edward Dowey:

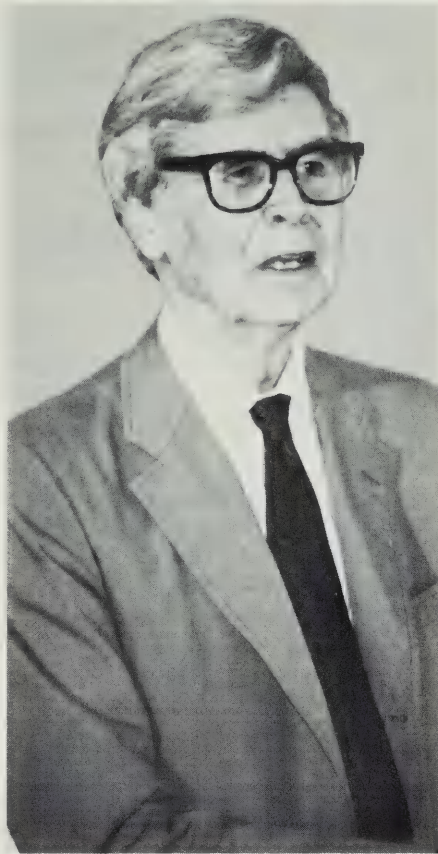
Thinking Things Through

Edward A. Dowey, Jr., PTS's Archibald Alexander Professor of the History of Christian Doctrine, Emeritus, since last August, has long been a significant presence in the fields of church history and theology. If there was ever any doubt about this, it was dispelled two decades ago when the Presbyterian Church in the U.S.A. approved its Confession of 1967. The draft of the confession was the result of more than seven years of work by the Committee on a Brief Statement of Faith of the Presbyterian Church in the U.S.A. Its chairman was Edward Dowey.

Recalling his work on C-67, Janet Harbison Penfield, a colleague of Dowey's, wrote in *The Princeton Seminary Bulletin* last spring that one of the stained glass windows in the National Presbyterian Church in Washington has 'Dowey' inscribed on it. She continued "... for creating and pushing through two General Assemblies the Confession of 1967, for being willing to sacrifice the time and energy it took to hear out critics coming from all directions, and to reconcile wildly divergent points of view, Edward Dowey truly deserves to be put up in stained glass."

"A time of endless questioning"

Even as a teenager in Dunmore, Pennsylvania, Dowey was showing a strong interest in theology and a penchant for thinking things through for himself. As a high school student, he read most of the fundamentalist literature he found in the library of his father, a conservative Presbyterian pastor. In college (first at nearby Keystone Junior College and later at Lafayette), his study of philosophy and his exposure to the literature and attitudes of the Depression compounded the doubts he



John W. H. Simpson

had felt in high school about his faith. As he told PTS's Professor Daniel Migliore in an interview published in the *Princeton Seminary Bulletin* last spring, "It was a time of endless questioning."

By his senior year at Lafayette, Dowey had almost abandoned earlier plans to follow his father into the ministry. But when John Mackay, then president of Princeton Seminary, visited the campus, he convinced the young student that there were "better minds among Christian thinkers" than he had thought. In 1940, Dowey entered Princeton Seminary to find out for himself.

Doubt hovered over him during his years at PTS. It was not until his senior year when he read Barth's *Romans*, among other books, that he was finally ready to embrace the Gospel. Three years later, while on terminal leave from the Navy, he read Calvin's *Institutes*, which was to be a formative influence in his career. Calvin was the subject of his master's thesis at Union Seminary in New York, his Zurich dissertation (*The Knowledge*

of God in Calvin's Theology, which he later published), and his most memorable courses at McCormick Seminary, Columbia University, and Princeton.

A Force for Change

When Dowey joined the PTS faculty in 1957, his energy, intelligence, and diplomatic skill became vital to the rejuvenation being sought by the young administration of President James McCord. Not all Dowey's suggestions were welcome, however. "He fought on all the fronts where he thought it was necessary, particularly for the faculty's voice in affairs of the Seminary," recalls Karlfried Froehlich, Benjamin B. Warfield Professor of Ecclesiastical History. It was this kind of effort on Dowey's part that led to the formation of the Faculty Planning Committee, the first such body in recent Seminary history.

Dowey's efforts and reputation were also responsible for an important change in the Seminary's attitude toward the curriculum. The author of the widely respected dissertation mentioned above and one who had contributed significantly to the work of Church commissions, Dowey was already well known as a first-rate theologian by the time he joined the faculty. He was also an avid historian. As a member of both the theology and the history departments, he was "the leader in making church history respectable at the Seminary," says Froehlich. "His courses on the great reformers, particularly Luther and Calvin, and on Presbyterianism, combining history and theology, became a hallmark of Princeton education and had a formative influence on several generations of PTS students."

The Capstone of a Career

This year, Edward Dowey's colleagues will pay him a tribute that is, for a scholar, the equivalent of his name in stained glass: Westminster Press and John Knox Press will publish a *festschrift* in honor of his 70th birthday. Entitled *Probing the Reformed Tradition*, it will feature works by 22 scholars, all in Dowey's field of history. "Apparently, his work has found an echo among his colleagues and the younger generation," says Froehlich.

Faculty Notes

Craig R. Dykstra, Thomas W. Synnott Professor of Christian Education, gave the Bradner Lectures at the Protestant Episcopal Theological Seminary of Virginia in March. His lectures, "Under Certain Conditions," outlined three conditions for essential educational ministry.

The Pulpit Digest has published two sermons by **Donald Macleod**, Francis Landey Patton Professor of Preaching and Worship, Emeritus. He has also completed the first of two manuscripts for Abington Press, this one entitled *200 Sunday Talks for Juniors*.

Last winter, **Clarice J. Martin**, assistant professor of New Testament, presented a paper entitled "Interpretation for Liberation: Insights from Luke-Acts" at the Conference on Research and the Black Church in Atlanta, Georgia.

Christine M. Smith, assistant professor of homiletics, delivered the 1987-88 Annual Lectures of the Methodist Theological School in Ohio last winter.

With its 1987 issue, the *Addenda to the Bibliography in Christian Education and Related Fields for Seminary and College Libraries* came to an end. Its long-time editor, **D. Campbell Wyckoff**, Thomas W. Synnott Professor of Christian Education, Emeritus, who has edited and produced the volume every year since 1960, is now living in Albuquerque and has decided that "it seems wise to turn to reviewing fewer materials in more depth."

The Special Committee to Prepare a Brief Statement of Reformed Faith for

the Presbyterian Church (U.S.A.) has submitted a first draft of the statement for review. Among the committee members are **Jane Dempsey Douglass**, Hazel Thompson McCord Professor of Historical Theology, **Clarice Martin**, assistant professor of New Testament, and **David Willis-Watkins**, Charles Hodge Professor of Systematic Theology.

Arrivals

The Reverend **James F. Kay** has joined the staff as instructor of homiletics.

Alan Neely, who was professor of religion at Hamilton College, was appointed Henry Winters Luce Professor of Ecumenics and Mission, effective July 1.

Michael Welker, formerly professor of theology at the University of Muenster in Germany, has joined the faculty as the Weyerhaeuser Guest Professor of Systematic Theology for 1988-89.

Departures

Lois G. Livezey, assistant professor of Christian social ethics, has resigned to become professor of Christian ethics and dean of the doctoral program at McCormick Theological Seminary.

New Appointments

Geddes W. Hanson, associate professor of practical theology, has been appointed acting director of the Center of Continuing Education.

Peter J. Paris, Elmer G. Homrighausen Professor of Christian Social Ethics, has been appointed liaison with the Afro-American Studies Program of Princeton University.

Mark Kline Taylor was promoted to associate professor of theology and culture effective September 1.

Staff Notes

William O. Harris has been appointed librarian for archives and special collections. Harris formerly served as librarian for the State of Indiana.

Judith D. Lang, formerly acting registrar, became registrar on July 1.



Geddes W. Hanson

John J.M. O'Brien Prager has been promoted to director of annual giving. Prager was associate director of development.

Sharon A. Taylor, collection development librarian, has accepted the invitation of Andover Newton Theological School in Newton Centre, MA, to become its librarian.

White Goes West

In August, Ronald C. White, Jr., left Princeton Seminary for a new life of California sunshine and uninterrupted time to read and write.

For White, uninterrupted time for reading and writing ("the most wonderfully refreshing, creative endeavor," he says) has been almost unattainable in recent years. A Princeton Seminary graduate (1964 M.Div.), he returned to Princeton in 1981 to become associate director of the Center of Continuing Education, where he had been director since 1984.

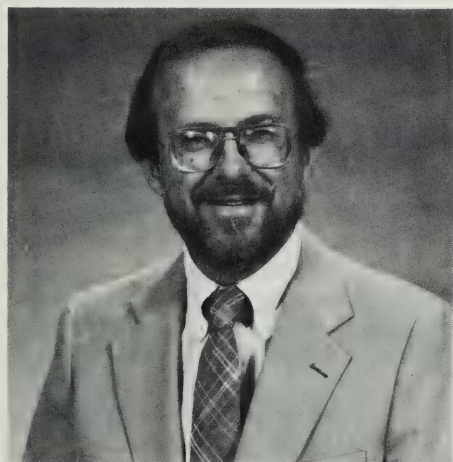
During those years, he also taught church history at Princeton, and from 1983 to 1988, he was editor of *The Princeton Seminary Bulletin*. He had also been the director of the Institute of Theology since 1984.

White decided to leave Princeton in order to take "a sabbatical pause" in his life and career, to tap what he calls "energies of renewal." For the next year or so, he will be a visiting scholar at Huntington Library, a private research institution in the southern California city of San Marino. At the Huntington, he plans to complete the manuscripts



Jane Dempsey Douglass

for two books he has already started. The first, which will be published by Harper & Row, grew out of the Rauschenbusch Lectures that White presented at Colgate Rochester Divinity School and will focus on the Church's involvement in the civil rights struggle. The other book, *An Unsettled Arena: Religion and the Bill of Rights*, under contract with William B. Eerdmans, is based on a series of lectures presented by various individuals (including White) at Rider College and Princeton Seminary. White will co-edit the book. He also has in mind writing a book he'd like to call *When the Well*



Ronald E. Cobb

Ronald C. White, Jr.

Runs Dry, in which he'll reflect upon his years at the Center where he has been a "listening post" to ministers' problems.

In this trip west, where he will live in La Cañada, CA, White feels he is returning home. Born in Minneapolis, MN, and raised in Glendale, CA, he majored in American history as an undergraduate at UCLA and came east to attend Princeton Seminary, after which he went on to earn his master's degree and Ph.D. in religion and history at Princeton University. But he never lost his love for the West.

During his career, White has been a parish minister, a college chaplain, a college professor, and a professor and lecturer at several seminaries. Underlying all of these positions as well as his writing and teaching, he says, has been one central concern: to help people demonstrate their faith through their actions. This theme was at the heart of his first book, *The Social Gospel*.

Several of the programs that he developed at Princeton's Center of Continuing Education also attempt to bridge this gap between personal faith and public action. He started three-week-long international traveling seminars to Third World countries, for example, to help American pastors keep abreast of what's happening in those parts of the world. He also organized two year-long peacemaking programs in which teams from congregations learned how to initiate peacemaking in areas ranging from personal, family, and parish life to politics. (In the recently published *Partners in Peace and Education*, White and co-editor Eugene J. Fisher discuss national and international peacemaking issues from an ecumenical perspective and include study questions for use by Presbyterian and Catholic congregations.)

White doesn't know whether he will return to a religious institution, such as a parish or seminary, or to the secular world of the university. But he knows that he will look back in appreciation at this "season of hibernation" at Huntington Library as a time when he had the chance "to do this thing that's deep within my heart."

What They're Reading at PTS

Right now, **Joel Marcus**, assistant professor of New Testament, has two books on his bedside table: *A History of Israel* and *Grimm's Fairy Tales*.

Grimm's Fairy Tales? They're "psychologically significant," says Marcus, who got interested in them a couple of years ago when he read *The Uses of Enchantment* by psychologist Bruno Bettelheim. "They convey to children the idea that everything is going to turn out all right. They allow the child to objectify certain fears," he says. He's reading the tales in their original language to strengthen his German.

Marcus, who at 37 was born after Israel became a state in 1948, chose *A History of Israel* largely to gain more background on the country where he will be spending a nine months' sabbatical starting this fall. The book,

written by Howard Sacher, covers the years from the beginning of the 19th century to the rise of Zionism to the present.

But it is a third book, which Marcus read within the past year, that he credits as perhaps having "had the most profound effect on me." Written by James McPherson, *The Battle Cry of Freedom*, about the Civil War, vividly portrayed for Marcus "the ways in which we're still living out the effects of slavery and of the Civil War." It led him to wonder if the turbulence in America during the 70s, if unchecked, would have resulted in another civil war.

"I usually read three or four books at a time," says **Steve Kraftchick**, assistant professor of New Testament. At present, he's reading *Beyond Objectivism and Relativism* by Richard Bernstein, *Metahistory: the Historical Imagination of Nineteenth Century Europe* by Hayden White, and *Reason, Truth and History* by Hilary Putnam.

These books all address the question of what is truth. "It's a set of books that deal with issues of epistemology," he explains. "They are all about new conceptions of what it means to speak intelligently . . . of what counts as a real argument in an ethical discussion."

Is he reading these books for pleasure or for his teaching? Kraftchick doesn't draw a distinction between the two. He's interested in what he calls "the problem of interpretation," a subject that has an important bearing on the way one formulates philosophical and theological arguments.

Recently, he finished reading *Who Got Einstein's Office?*, "a sort of gossipy book about Einstein and physics. . . . It talks about interesting ideas about how the world is put together." Is there a common thread between his attraction for theology and quantum physics? Perhaps, he says. Both "call into question our typical way of structuring reality."

He enjoys novels, too. He's currently reading *The Magician's Girl* by Doris Grumbach, a novelist who is also the book critic for National Public Radio. He started reading this book simply "because it's a Grumbach novel."

Class Notes

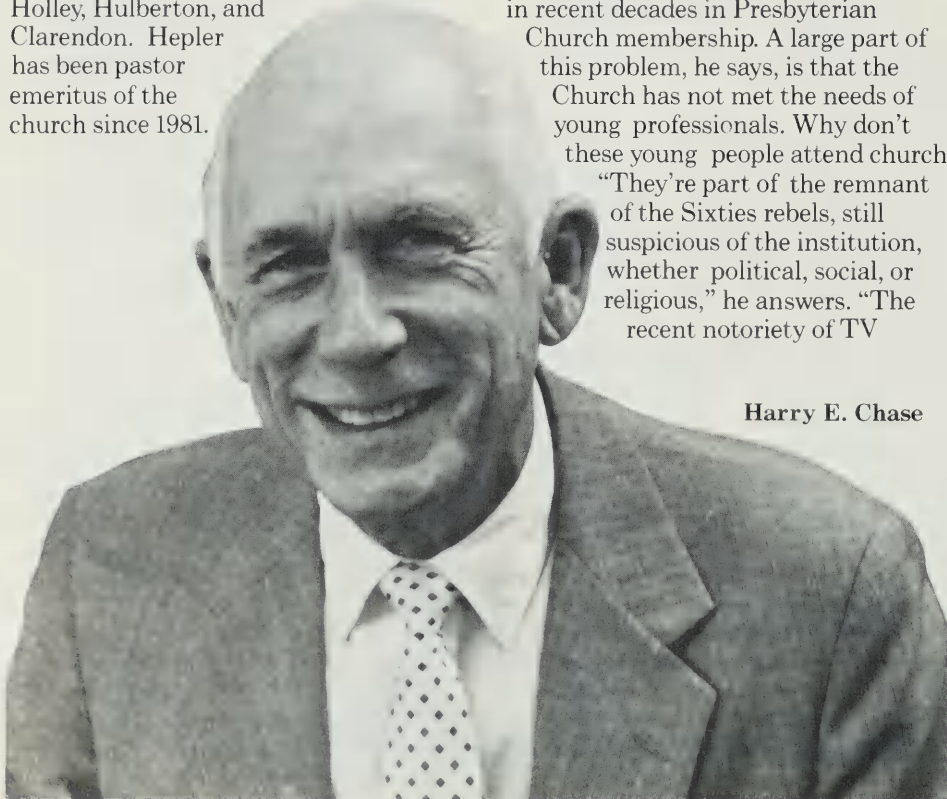
1931

In celebration of the 60th anniversary of the ordination of **William C.**

Anderson (M) by the Evangelical and Reformed Church (now United Church of Christ), the United Church of Christ invited him to be their guest of honor at the South Central Conference held in May 1987. Although Anderson was unable to attend, he did submit his views on theological, social, and political topics for distribution. He lives alone in New Braunfels, TX, in a cottage within the retirement community of Eden Home, a ministry to the elderly sponsored by the United Church of Christ and member churches of the South Central Conference.

1939

A. Walker Hepler, Jr. (B), wrote recently from his home in Brockport, NY, where he lives with wife, Ida, who he says is also his twin, "having been born the same month, day, and year." The "twins" continue to be active in Disciples United Methodist Church in Holley, NY, which was formed more than 20 years ago as a result of the merger of three historic churches — in Holley, Hulberton, and Clarendon. Hepler has been pastor emeritus of the church since 1981.



Harry E. Chase

1945

Robert E. Osman (B) says he's not sure what the word "retired" means. Having done that after 28 years as a Navy chaplain, he is now in his fourth interim pastorate at Community Presbyterian Church in Ventura, CA. Previously, he served interim pastorates at Willingboro Presbyterian Church in Willingboro, NJ (three years); Bethany Presbyterian Church in Grants Pass, OR (15 months); and Trinity Presbyterian Church in Spring Valley, CA (one year). "The interim ministry has proven to be a great opportunity for service," he writes. "My wife and I are enjoying every day of it."

1951

"I have loved being a minister, and I realize I am so enmeshed in my ministry that I don't know where the minister in me ends and I begin," **Harry E. Chase** (B) told a reporter for the Hackensack, NJ, newspaper *The Record* this past January, when he retired after 37 years of ministry, including the past 20 years as pastor of the Tenaflly [NJ] Presbyterian Church.

He's concerned about the decline in recent decades in Presbyterian Church membership. A large part of this problem, he says, is that the Church has not met the needs of young professionals. Why don't these young people attend church?

"They're part of the remnant of the Sixties rebels, still suspicious of the institution, whether political, social, or religious," he answers. "The recent notoriety of TV

[evangelist] personalities has not served organized religion either."

But Chase is optimistic that the Church will connect with this unaffiliated group. They're yearning for "something more in life," he says. "Man is inherently a religious animal. We yearn for mystery, we look for meaning."

He believes that the Church can attract this group by helping them with one of their first needs — becoming a better parent. "If we begin to meet their needs," he explains, "they will begin to ascribe more worth to the institutional church." He also feels that it is important for the Church to let single and divorced parents know that "they are not a failure. . . and that they do not have to carry around a burden of guilt about raising children."

This is Chase's second retirement. His first career was in the Navy from 1936 to 1946, when he served aboard destroyers and submarines. After leaving the Navy, he received his degree from Princeton and entered the ministry, first as a college chaplain and later as associate pastor at First Presbyterian Church of Englewood (NJ). A licensed marriage and family therapist, he is now beginning a third career — in counseling — and has moved with his wife, Mary Ellen, to Westwood, NJ.

In addition to his duties as professor of practical theology at Japan Lutheran Theological Seminary in Tokyo, **Kenneth J. Dale** (M) directs the school's community-focused counseling center.

Malcolm R. Evans (B), moderator of the Franklin Association of the Massachusetts Conference of the U.C.C., is pastor of the First Congregational Church of Montague Center, MA. He is also in private practice as a substance abuse counselor at an organization called Counseling in Recovery, located in Northampton, MA.

1954

For 10 days last April, **David Muyskens** (B, '68M) and his wife, **Ann** ('55B), visited several cities of the Soviet Union as guests of the Baptist Church in that country. Their trip resulted from a visit to this country a year ago by the Reverend Matthew



David and Ann Muyskens

Melnik, an executive of the Baptist Church in the USSR, who came here to participate with other church leaders in a convocation on peacemaking. The conference, which was sponsored by the Presbyterian Church (U.S.A.), was attended by leaders of Reformed churches throughout the world. Since the USSR has no Presbyterian Church, the conference planners invited Melnik.

Before the conference, Melnik spent a week with the Muyskens in Shrewsbury, NJ, where Muyskens is pastor of the First Presbyterian Church and chairperson of Monmouth Presbytery's Peacemaking Committee. (Ann Muyskens is clinical director of Family and Community Services in Red Bank, NJ.) After touring churches in the area and meeting members of their congregations, Melnick suggested that his hosts visit the Soviet Union.

"The Baptists in the Soviet Union are very vibrant, very alive," says Muyskens. "They're evangelical and their services are extremely well attended." To illustrate, he points out that the First Baptist Church of Moscow holds about 4,000 people and on both the Saturday afternoon service at which he preached and the Sunday morning service during Easter Week, the church was full, with people standing. "Their liturgy is really quite different," he says. "Their services are informal and quite spontaneous. There is no particular order. At the churches we attended, they'd have preaching, then a time of prayer, a lot of singing."

Muyskens and his wife visited churches in Moscow, Kiev, Tashkent, and Leningrad. "We were free to go wherever we wanted," he says. Their guide and translator was an official not

from the government but from the Baptist Church. Their host put up the visitors at the best hotels and provided the transportation, including trains, an automobile in each city, and airfare to and from the United States. All in all, says Muyskens, they received "VIP treatment."

1967

Here's how **Chuck Robison (B)** describes his career as a professional freelance photographer: "My ministry is helping people see the best in themselves." He's done this for individuals as varied as Richard Nixon, Linus Pauling, and Imogene Coca.

Working out of his office in Manhattan, where he lives with his wife, Sandy, Robison says that he "specializes in photographing people, especially business executives and other kinds of celebrities." This spring, he was on campus photographing each of Princeton's faculty members in casual portraits that will be used in a brochure.

Despite his success as a photographer, Robison has been doing this full time only since 1982. Ordained a Presbyterian minister in 1967, he served churches in West Virginia and



Chuck Robison

Philadelphia. Then, in 1971, he left the pastorate to become advertising director of the Presbyterian Ministers' Fund and subsequently held executive positions at Metropolitan and New York Life Insurance Companies. In 1982, he decided to "take the plunge out of corporate America" and into a full-time career as a freelance photographer.

What began as a hobby (he acquired his first camera in 1968) turned into an on-the-job pursuit when he began taking pictures on a regular basis as advertising director of the Presbyterian Ministers' Fund. He has also studied photography at The New School in New York City.

He has presented his work in a one-man show at Columbia University and in a book of his photographs and prayers entitled *Look Deeply*.

1978

Robert L. Brawley (D) hopes that his recently published book, *Luke-Acts and the Jews: Conflict, Apology, and Conciliation*, will have "at least a modest influence on contemporary Jewish-Christian dialogue." In the book, Brawley agrees with most scholars that the Gospel of Luke and the Book of Acts constitute two volumes of one work (Luke-Acts) but he challenges a broad consensus of scholars who view these books as anti-Jewish. Instead, maintains Brawley, a professor of New Testament at Memphis Theological Seminary, Luke-Acts recognizes the conflicts that resulted from the claims of early Christians, offers an apology for Christianity and especially for Paul, and tries to reconcile differences among early Christians who were split



The editors of *Alumni/ae News* (and of our sister publication *The Princeton Spire*) would like to know about Princeton alumni/ae in more detail. If you have

an idea for an article about an interesting or unusual ministry or an experience you think our readers would enjoy, let us know.

Send your ideas to:

Nathaniel Hartshorne
Alumni/ae News
Princeton Theological Seminary
CN 821
Princeton, NJ 08542-0803

Chuck Robison

over how Christianity should be related to Judaism. Luke-Acts, says Brawley, speaks to both gentile Christians and to Jews in encouraging them to adopt an ecumenical attitude that accommodates one group to the other.

Luke-Acts and the Jews: Conflict, Apology, and Conciliation grew out of Brawley's work at Princeton. It appears in the prestigious Society of Biblical Literature Monograph Series published by Scholars Press (Atlanta).

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min	P
Th.D	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

In early May, about 50,000 videotapes offering to uncover "the truth about the world's most devastating disease" — AIDS — were distributed to each Stop 'N Go and Seven-Eleven convenience



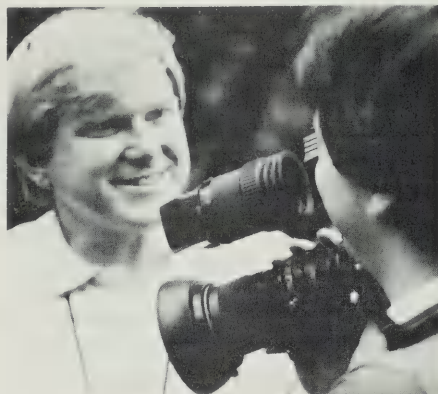
Have you moved recently?

Do you have a new address?

If so, please send us your new address along with your previous one. If your previous address was a church, please state clearly the church name and address. Send this information to:

Alumni/ae Office
Princeton Theological Seminary
CN821

Princeton, NJ 08542-0803
This will help us keep sending you the *Alumni/ae News* and other important Seminary materials.



Keith A. Wintermute

store in the nation. Producing and marketing the video, which includes introductory and concluding sections by U.S. Surgeon General C. Everett Koop, has been one of the projects keeping **Keith Wintermute** (B) busy since 1986 when he became part owner with his father-in-law, Chuck Brohammer, of CARD, Inc. Located in Chanel Island Harbour, CA, near Santa Barbara, the enterprise is what Wintermute calls a "paraministry." Its purpose is twofold: to educate the public on major health issues and to help raise money in support of groups fighting these problems, which range from AIDS to teen pregnancy to drug and alcohol abuse.

"I can help a lot more people doing this than by serving in a congregation," says Wintermute, who was a minister (with Princeton's Dr. Gillespie) at the Burlingame (CA) Presbyterian Church and at a church in Portola Valley, CA. Recently, he was manager of acquisitions for Regal Books, a Venura, CA, Christian publisher.

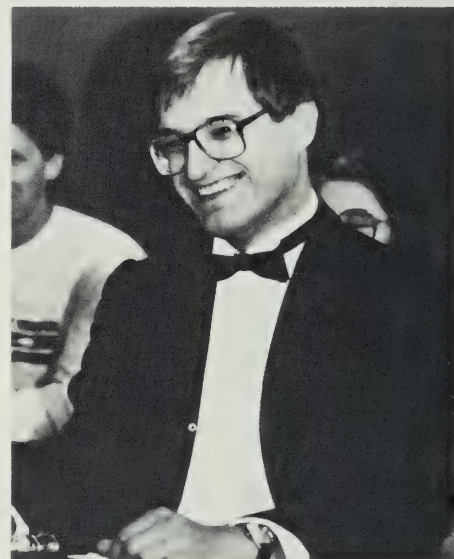
CARD, says Wintermute, handles the writing, producing, and marketing of video projects. With the completion of the AIDS tape (titled "AIDS: What You Need to Know"), they are now turning their attention to the production of two other videotapes. "Choices" is a sex education tape designed to guide family discussions on sex-related topics such as homosexuality, and "Help" will assist viewers in choosing a drug or alcohol rehabilitation program by explaining which are available and how they differ.

"My commitment to my faith calls me to action . . . [this work] is love

in action," says Wintermute, who is also working now on acquiring corporate sponsors for the AIDS video, from each sale of which \$5 is contributed to AIDS shelters.

1981

When **Jan C. Heller** (B) completes the Ph.D. program in ethics at Emory University in Atlanta, GA, where he enrolled this fall, he hopes to teach either in a seminary or in a religious studies program of a university. Before he began his graduate studies, he had served for three years as rector of St. Paul's Episcopal Church in Manheim, PA, and managed his own computer consulting firm for businesses and churches.



Peter C. de Vries

1988

This past April, we photographed Princeton senior **Peter de Vries** (B) for the *Alumni/ae News* Class Notes even though he wasn't a Princeton alumnus. Not yet.

He did, however, make a rather unusual appearance in Dr. Moorhead's church history class. In celebration of his about-to-graduate status, De Vries showed up wearing a tuxedo.

"That was my last class . . . ever," he explained after class as he headed back to his dorm room — in his \$14 Princeton Hospital thrift sale tuxedo — to write a final paper. Which may have been his last paper . . . ever.

Obituaries

Harvey A. Hood, 1922B

Dr. Hood, a Presbyterian pastor who served congregations for more than five decades in Iowa, California, Arizona, and Illinois, died on January 28, 1988, in Pasadena, California. He was 94 years old.

He held his first job at age five, when he sold newspapers on the streets of Sioux City, IA, his hometown, contributing the earnings to his family. Later, after graduating from Sioux City High School, he held a number of jobs — from apprentice printer to packing company worker to accountant — to help pay for his education at Buena Vista College in Storm Lake, IA, where he enrolled in 1914.

He did not complete his undergraduate education, though, until his return from service in the U.S. Army during World War I. Upon his return in 1919, at age 26, he entered Princeton Seminary, during which time he also completed course work for his B.A. degree from Buena Vista College, which he received in 1920. That year, he enrolled in Princeton University's graduate school and in 1922, he received both a master's degree in Semitic languages from Princeton University and a Bachelor of Theology degree from Princeton Seminary. In 1943, he received an honorary Doctor of Divinity degree from Buena Vista College.

Ordained in 1922 by the Presbytery of Sioux City, Dr. Hood's first parish was in Logan, IA. He went on to serve Calvary Presbyterian Church in San Diego, CA; Community Presbyterian Church in Palmdale, CA, a larger parish ministry including communities beyond Palmdale; and in 1938, was called to be superintendent of the Desert Mission in Sunnyslope, AZ, a community on the outskirts of Phoenix comprised mostly of very poor residents drawn to the Arizona climate to help them overcome health problems. While at the Palmdale church, he was active in relief work during the Depression years, served as chairman of the local Red Cross, and was chaplain of the Los Angeles County Council of the American Legion and of the Department of California.

In later years, Dr. Hood was director of new church development for the Church Extension Board of the

Presbytery of Chicago and upon his retirement in 1958, he became assistant pastor of Ravenswood Presbyterian Church in Chicago, where he served until 1965. He was subsequently interim pastor at churches in Encino, Placerville, and Coloma, CA.

Dr. Hood's wife of 56 years, Beatrice, died in 1974. He is survived by his second wife, Nellie; five children; 17 grandchildren; 29 great-grandchildren; and three great-great-grandchildren.

James Vance McIver, 1922b

Dr. McIver, who served as pastor of the Union Baptist Church in Orange, NJ, for 40 years and was a New Jersey State Republican Assemblyman for one term in the 1950s, died on October 18, 1987, in Livingston, NJ. He was 91 years old and had been living in Orange, NJ.

After receiving his bachelor of arts degree in 1919 from Johnson C. Smith University (then called Biddle Institute) in Charlotte, NC, Dr. McIver completed degree programs at Princeton and at McCormick Theological Seminaries. He later received an honorary doctor of divinity degree from Shaw University in North Carolina and an honorary doctor of law degree from Johnson C. Smith University.

Dr. McIver served four parishes — in Pennsylvania, New York, and New Jersey — during his ministry. These included the Abyssinian Baptist Church of New York City, which had been founded by the Reverend Adam Clayton Powell, as well as Bethany Church in Englewood, NJ; Capitol Street Church in Harrisburg, PA; and Union Baptist Church in Orange, NJ, from which he retired in 1977 as pastor emeritus.

In addition to his church-related work, Dr. McIver was active in community affairs. From 1956 to 1958, he served a term as New Jersey State Republican Assemblyman from Essex County. He was also a chaplain at the East Orange Veterans Hospital, a director of the Essex County Chapter of the American Red Cross, and a member of the Children's Aid and Adoption Society.

Born in Sanford, N.C., he moved to Orange, NJ, in 1938. Surviving are his wife, Ann, and a sister.

Valentine Smith Alison, 1927B

Mr. Alison, a retired Presbyterian minister, died on June 14, 1987, in Baltimore, MD. He was 85.

Born in Philadelphia, he was educated at Hamilton College in Clinton, NY; Princeton University (M.A. 1927); and Hartford [CT] Theological Seminary (master's in religious education 1940); in addition to Princeton. After his graduation from the Seminary, he was called to the First Presbyterian Church of Springfield, MA, where he served as pastor for seven years. He was subsequently called as pastor to congregations in Tolland, CT; Chateaugay, Addison, Groveland, and Lima, New York; and in Randallstown, MD. He retired from the Randallstown church in 1959.

Mr. Alison is survived by his wife, who lives in Cockeysville, MD.

James Alfred McFarland, 1928b

Dr. McFarland, an ordained pastor in the Presbyterian Church in Ireland, died on August 27, 1987, at his home in Portrush, County Antrim, Northern Ireland. He was 83.

Born in Gortin, County Tyrone, Northern Ireland, Dr. McFarland was educated at Trinity College, Dublin University, from which he graduated in 1925 with honors in mental and moral philosophy. He undertook three years of theological study: the first year was at Magee University College in Ireland, the second year was at Princeton, and the third year was at the Presbyterian College in Belfast.

In 1931, he was ordained in the joint charges of Toberkeigh and Croaghmore in County Antrim, Northern Ireland, where he served until 1945. He went on to serve as pastor of Sinclair Seamen's Church in Belfast and then at Castlerock Presbyterian Church in Londonderry, from which he retired in 1976.

After he was installed at the Sinclair Seamen's Church, Dr. McFarland began to play a leading role in the field of divine healing. He contributed numerous articles on the subject to scholarly journals and became the convener of the Divine Healing Committee of the General Assembly of the Presbyterian Church in Ireland. Largely in recognition of his work initiating the

Church's Ministry of Healing, he was awarded the honorary Doctor of Divinity by the Presbyterian Theological Faculty of Ireland in 1974.

In a tribute to Dr. McFarland, the Very Rev. Dr. John Thompson, a former Moderator of the General Assembly of the Presbyterian Church in Ireland, reflected, "It is a tribute to his leadership and encouragement that no less than 5 of us from the two congregations [of Toberkeigh and Croaghmore] felt called to the ministry during his time with us and all of us today pay tribute to the assistance he gave us by his word and the example of his own dedication."

Dr. McFarland is survived by his wife, two daughters, two sons, three sisters, and two brothers.

William Montague MacInnes, 1929B, 1930M

Mr. MacInnes died on April 6, 1987, in San Diego. He was 83.

A resident of California most of his life, Mr. MacInnes was born in Santa Clara and received his undergraduate degree from Occidental College in 1926. He was called to the First Presbyterian Church of Succasunna, NJ, after his graduation from Princeton in 1929 and remained there until he became pastor of the First Presbyterian Church of Endicott, NY, in 1938. He spent the years from 1943 until his retirement in 1972 in California where he was university pastor of the Westminster Foundation in Southern California and where he served as pastor of the Bidwell Memorial Church in Chico, of College Park in San Diego, and as stated clerk of the Presbytery of San Diego.

Paul E. Rickabaugh, 1930B, 1933M

Mr. Rickabaugh died on April 20, 1987, in Tampa, FL, at the age of 83.

Born in Harrisburg, PA, Mr. Rickabaugh attended Pennsylvania State University and Temple University Theological Seminary, in addition to Princeton. During the 1930s, he was pastor of the Port Carbon (PA) Presbyterian Church and the Franklin Street Church of Elmira, NY. From 1951 until his retirement in 1969, he was pastor of the Dayspring Church in Yonkers, NY, which appointed him pastor emeritus after his retirement.

During World War II, he served as a chaplain in the U.S. Army.

He is survived by his wife, who lives in Tampa.

Roy C. Blair, 1931B

Mr. Blair died on April 28, 1987, at the age of 80.

Mr. Blair was a native of Scotland who graduated from Wooster College and earned a master's degree from Princeton University in 1931. From 1931 to 1932, he studied at New College, the University of Edinburgh. He served the Mount Pisgah Church in Greentree, PA, and the First Presbyterian Church of Clarion, PA, until his retirement in 1971.

Mr. Blair is survived by his wife, Lucille.

William F. Logan, Jr., 1939B

Mr. Logan died on January 28, 1988, in Muhlenberg, PA. he was 74.

Mr. Logan spent his career in two states and served two professions. Born in Wilkes-Barre, PA, he graduated from Princeton University in 1935 and earned a master's degree in English from Rutgers University in 1969.

After his graduation from PTS in 1939, Mr. Logan was called as pastor of the Buckingham Church of Berlin, MD, where he stayed until he entered the U.S. Army Air Corps in 1941 as chaplain. After the war, Mr. Logan was pastor of Presbyterian churches in Bellefonte, PA, and Orange, NJ, and associate minister of the Crescent Avenue Presbyterian Church in Plainfield, NJ.

In 1965, Mr. Logan began what was to become a second career. Beginning as a teacher at the York Country Day School in York, PA, he moved the following year to New Jersey where he taught at the Cedar Ridge and Madison Township High Schools until 1981.

Mr. Logan is survived by his wife, Phyllis; two sons; a stepdaughter; and five grandchildren.

John Frederick Jansen, 1942B

Mr. Jansen died on April 10, 1987, in Austin, TX, at the age of 69.

Born in The Netherlands, Mr. Jansen received his A.B. degree from Princeton University in 1939 and received both the Th.B and Th.D. degrees from PTS. He served as pastor of the Flemington (NJ) Presbyterian Church

from 1946-49 and as dean of men and associate professor of Bible at Carroll College in Waukesha, WI, from 1949-1952. After teaching at Hanover College in Hanover, IN, Mr. Jansen joined the faculty of Austin Seminary as professor of New Testament interpretation. He remained there until his retirement in 1983.

He was the author of nine books and served on several boards of the Presbyterian Church's General Assembly.

Robert Patton Montgomery, 1944B, 1964D

Mr. Montgomery died on April 25, 1987, at age 67. He had been living in Cranbury, NJ.

Ordained by the Presbytery of New Brunswick, the Ohio native was called in 1947 to a church in Scarborough, NY, where he served as pastor for nine years. His career subsequently involved positions on college campuses: from 1956 to 1970, he was chaplain at Princeton University and in later years, he taught at City University of New York (in New York City), where he was professor of philosophy and religion.

Mr. Montgomery was a chaplain in the United States Naval Reserve during World War II.

He was a graduate of Muskingum College in New Concord, OH, and of Union Theological Seminary in New York City, in addition to Princeton.

Joseph James Lemen, Jr., 1950B

Mr. Lemen, a pastor to churches in three states, died August 13, 1987, at age 64.

Born in St. Louis, MO, the graduate of Washington University (St. Louis) and of Princeton Seminary was ordained in 1950 by the Presbytery of St. Louis. He then served as assistant pastor of the First Presbyterian Church of Johnstown, PA, and later, between 1951 and 1968, was pastor to four congregations in Missouri. In 1968, he was called to the First Presbyterian Church of Odebolt, IA.

Mr. Lemen served in the U.S. Army from 1943 to 1946.

He is survived by his wife, Virginia, who lives in Arpin, WI.

Cecil Arthur Thornton, 1950B

Mr. Thornton, a Presbyterian pastor to

churches in Wisconsin, New Jersey, and Ohio, died February 28, 1987, in Tucson, AZ. He was 66 years old.

Born in St. Paul, MN, he received an undergraduate degree from Macalaster College (MN) and a D.Min. degree from Pittsburgh Theological Seminary, in addition to his degree from Princeton.

Mr. Thornton began his career in 1950 when he accepted the call to serve as pastor of the First Presbyterian Church of Beaver Dam, WI. He later served three other churches: First Presbyterian Church of Ridgewood, NJ; First Presbyterian Church of Tiffin, OH; and First Presbyterian Church of St. Clairsville, OH.

Mr. Thornton served in the U.S. Army from 1942 to 1946. He is survived by his family, who reside in Lakeland, FL.

Jeanne Marie Farrar, 1953E

Ms. Farrar died on July 10, 1987, in her hometown in Bridgeport, CT. She was 59 years old.

A 1950 graduate of Albertus Magnus College in New Haven, CT, she was commissioned by the Presbytery of Connecticut Valley in 1952. She subsequently taught Bible and religion at the Emma Willard School in Troy, NY, and later became a case worker supervisor for the Welfare Department of Norwalk, CT.

She is survived by her mother, Mrs. Harriet Farrar, who lives in Bridgeport.

Alex Nicholas Nemeth, 1953B

Mr. Nemeth, a Presbyterian minister in New Jersey, New York, and Maryland, died on March 9, 1987, at age 59.

After his graduation from Lafayette College (PA) in 1950 and from Princeton in 1953, Mr. Nemeth became pastor of the First Presbyterian Church of South River, NJ. He subsequently held pastorates at the First Presbyterian Church of Woodbridge, NJ; the First Presbyterian Church of Cumberland, MD; and the First Presbyterian Church of Horseheads, NY.

Mr. Nemeth earned his Master of Sacred Theology degree from Temple University Theological Seminary in 1955.

Clovis Samuel Frank 1954M

Mr. Frank, a Lutheran pastor and col-

lege professor, died on June 11, 1987, in Columbus, OH. He was 59 years old.

Born in Danville, OH, Mr. Frank was educated at Capital and Ohio State Universities in Columbus, OH, and received theological degrees from Princeton and from Lutheran Theological Seminary (OH). Following his ordination in 1954 by the American Lutheran Church, he was called as pastor to Hope Church in Cincinnati, OH, and later to St. Paul Lutheran Church in Upper Sandusky, OH. In 1961, he joined the faculty of Capital University, where he served for 26 years in the Ancient Language and History Departments.

Kanagaratnam Jebanesan Chelvarajan, 1957U

Mr. Chelvarajan, who was both a teacher and school principal in his native Sri Lanka, died on December 19, 1982. He was living in Sri Lanka.

Born in 1924, Mr. Chelvarajan took his undergraduate degree from Jaffna College in Vaddukoddai (Sri Lanka) and went on to teach English there from 1950 to 1969. During those years, he also attended Princeton Seminary as a special undergraduate student. Mr. Chelvarajan subsequently became principal of the School for the Deaf and the Blind in Kaitadi, a position he held for four years before returning to Jaffna College in 1974 to teach English. He was a visiting teacher at Polytechnical Institute in Kokuvil and, in later years, was on the faculty of the University of Sri Lanka.

Walter Bonar Sidjabat, 1957M, 1960D

Mr. Sidjabat, professor of Islamics, religion, and society at Jakarta Theological Seminary in Indonesia, died on February 2, 1987, at age 55.

Born in Tigras, North Sumatra (Indonesia), he was educated at Jakarta Theological Seminary as well as at Princeton.

In 1947, Mr. Sidjabat began his career as an elementary school teacher in North Sumatra. He then became secretary of the Jakarta Student Christian Movement and chairman of the National Committee of the Indonesian Student Christian Movement.

While at Princeton Seminary, Mr. Sidjabat served as assistant pastor of

the Presbyterian Church of Vienna, VA, and as a counselor and advisor at the YMCA in Princeton. Following his graduation from Princeton, he became assistant professor at the Ecumenical Institute Chateau de Bossey in Geneva, Switzerland, and later returned to Indonesia to join the faculty of Jakarta Theological Seminary; where he served until his death. Mr. Sidjabat also lectured on philosophy at Indonesia Christian University in Jakarta.

Ordained by the Batak Church in Siantar, North Sumatra, he was research secretary of the Indonesian Council of Churches from 1960 to 1972, and from 1963 to 1970, he was a member of the Executive Committee of the Theological Education Fund Committee.

Mr. Sidjabat wrote several books: *Religious Tolerance and the Christian Faith* (1960), *Christian Participation in Nation-building* (1968), and *Ahu Si Singamangaraja* (1983).

He received a medal for his service in the Indonesian War of Independence (1945).

Mr. Sidjabat leaves his wife, Maria Theresia, a son, and three daughters.

Lyle Edward MacLaury, 1968B

Mr. MacLaury, a Presbyterian minister to churches in New York State, died September 30, 1987, at age 48.

Born in Kortright Center, NY, he received his undergraduate degree in 1963 from Hartwick College in Oneonta, NY. He was then employed for several years in businesses in Wayne, NJ, and in Newburgh and Amsterdam, NY, before entering Princeton Seminary in 1965.

Following his ordination by the Presbytery of Susquehanna in 1968, Mr. MacLaury answered the call to the First Presbyterian Church of Washingtonville, NY, where he served for eight years, and later to the First Presbyterian Church of Waverly, NY.

Mr. MacLaury earned a graduate degree in education from Iona College (New Rochelle, NY) and served in the United States Navy from 1956-1959.

He is survived by his wife, Carleen, who lives in Bethel Park, PA.

Births

Jennifer Elizabeth to Randall Lee Saxon ('73B) and Anna, August 14, 1987

Reid Schell to Reid Schell Byers, Jr. ('77B), and Patricia Burch Byers ('80B), September 30, 1987

Anna Lynn to John T. Carroll ('79B) and Cindy, April 21, 1987

Rachel Elizabeth to David A. Feltman ('79B) and Susan, June 21, 1987

Emily Victoria to Michael L. Hicks ('79M) and Barbara Kalehoff Hicks ('84B), October 28, 1987

Colin W. to Alexander W. Shaw and Elizabeth Lester Shaw ('79B), October 13, 1987

Andrew Douglas to Robert A. Garwig ('80M) and Martha, June 20, 1987

James Stratton to William Westhafer and Ruth Ellen Stratton ('80B), November 19, 1987

Elizabeth Ann to William F. Getman ('81B) and Sue, April 29, 1987

Weddings

Lawrence A. Jones ('78B) and Cynthia Musgrave

Christopher Bartholomew ('84b) and Barbara Hauri

Brian C. Roberts ('84B) and Sandra L. DeForest

James B. Miller ('85B) and Darlene R. Harker

Nathanael C. Evans ('87B) and Mary E. Tiebout ('87B)

James K. Lankheet ('87B) and Martha Acosta ('87E)

Georgia Helen Shoberg ('87D) and Larry Louis Cohen

Gifts

In Memory of:

The Reverend Dr. Henry Seymour Brown (1900B) to the Education Fund

Calvin Calmon to the Calvin Calmon Biblical Studies Fund

Thomas Riggs Cox to the Capital Fund Campaign

The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund

Wilhelm G. Felmeth to the Field Education Scholarship Fund

The Reverend Dr. Milton A. Galamison ('49M) to establish the Milton A. Galamison Memorial Scholarship Endowment Fund

The Reverend Dr. Robert E. Hansen ('43B) to the Robert E. Hansen Memorial Scholarship Endowment Fund

Milo I. Hector to the Education Fund

James E. Kennedy to the Education Fund

John S. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund

Elfriede R. McArthur to the Elfriede R. McArthur Memorial Scholarship Endowment Fund

Ralph A. Musil to the Capital Fund Campaign

David A. Searfoss to the Education Fund

Nancy Lee Seward to the Nancy Lee Seward Memorial Scholarship Endowment Fund

Myrtie D. Sullivan to the Capital Fund Campaign

In Honor of:

The Reverend Dr. Frederick E. Christian ('34B) to the Scholarship Fund

The Reverend Dr. Jack Cooper ('43B) to the Alumni/ae Roll Call

John R. and Isabel Hyde Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund

The Reverend Dr. Charles J. Dougherty ('54B) to the Scholarship Fund

The Reverend Dr. Brewster H. Gere, Jr. ('70B), to the Scholarship Fund

The Reverend Margaret Grun Josselyn ('86B) to the Education Fund

The Reverend Dr. Robert A. MacAskill ('45B) to the Scholarship Fund

Gail F. McArthur to establish the Gail F. McArthur Scholarship Endowment Fund for International Students

Isobel Mackay Metzger to the Alumni/ae Roll Call

The Reverend Clyde L. Mellinger III ('84B) to the Scholarship Fund

Homer Morgan to the Designated Scholarship Fund

The Reverend Dr. William M. Perdue ('40B) to the Scholarship Fund

The Reverend Dr. I K Story ('64D) to the Alumni/ae Roll Call

The Reverend Dr. and Mrs. Ansley G. Van Dyke ('42B) to establish the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

The Reverend Dr. David B. Watermulder ('45B) to the Scholarship Fund

In Appreciation of:

The Reverend Dr. Thomas L. Stiers ('81B) to the Scholarship Fund

Brenda Stiers to the Scholarship Fund

Continuing Education Calendar

SEPTEMBER

21-23 Mission in Christ's Way
(Raymond Fung)

OCTOBER

3 Willits Foundation
One-Day Seminar
A Day of Clay: Towards
A Theology of Dust
(Sasha Makovkin)

6 Conflict in Ulster
(Robert G. Crawford)

10 Faith, Politics and
Fundamentalism
(Charles A. Ryerson III,
Linda A. Mercadante)

10-13 Themes from the
Upper Room Discourse
of Jesus
John 13-17
(Cullen I K Story)

18-21 OFF-CAMPUS
SEMINAR -
Minneapolis, MN
The Pastor as Person
(Richard S. Armstrong)

24-27 Southminster
Presbyterian Church
(Dayton, OH)
Seminar on Clergy/
Business Dialogue
Treasure in Earthen
Vessels

27 The Kagawa Centennial

31-Nov 3 Developing Ministries
with Older Adults in
the Church
(Albert E. Dimmock)

31-Nov 2 William S. Faulds
Memorial
Seminar on Preaching
Preaching Women
(Jana Childers, Christine
Smith, Prathia Hall
Wynn)

NOVEMBER

7-11 The Authority of the
Pastor
(The Grubb Institute)

7-10 Models for Global
Missions
and Evangelism
(Samuel H. Moffett,
Ronald C. White, Jr.)

7 The Melvin R. Campbell
Seminar in Biblical
Preaching
Out of the Rut
(David H.C. Read)

14-17 Managing Conflict
(Roy Pneuman)

14-17 Personal Power
(Margaret Bruehl)

21-23 Fred & Louis Morasch
Seminar in Pastoral Care
Voluntary Organizations
are Different!
(John C. Talbot)

28-Dec 1 The Classic Triad:
Truth, Beauty and
Goodness
(Theodore A. Gill)

28-Dec 1 Kirk-in-the-Hills
Endowed Seminar in
Pastoral Care
Pastoral Care and the
Life Cycle
(Donald Capps)

DECEMBER

5 George A. Pera Seminar
in Pastoral Care
Cancer — Human
Sexuality — Pastoral
Care
(George J. Hill, Barbara
Rabinowitz, Thomas
Berlerbach)

5-8 The Robert M. Skinner
Seminar
Three Apostolic Letters
of Faith, Hope and Love
(Bruce M. Metzger)

5-8 Contemplative Prayer
(Miriam Murphy)

For information, call
(609) 921-8198

ALUMNI/AE CHAPTER GATHERINGS

Specific dates for fall chapter
gatherings have not been determined
as this edition of *Alumni/ae News* goes
to press. Proposed sites are
Minneapolis, south/central
Pennsylvania, Chicago, Atlanta,
Dallas, Tulsa, and Des Moines. As
dates are confirmed, this information
will be mailed to alumni/ae.

Next year's Alumni/ae Reunion

Gathering will be held Thursday and
Friday, May 25th and 26th, and will
include a lecture series (a new two- day
format that has proved to be refreshing
and stimulating for returning alumni/ae).
Put these dates on your calendar if
you're in the class of '39, '44, '49, '54,
'59, '64, '69, '74, '79, or '84. These
classes will be celebrating significant
anniversaries.

Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Bulk Rate
Non-Profit Org.
U.S. Postage
PAID
Permit No. 190
Princeton, NJ



